A

KANARESE GRAMMAR

WITH GRADUATED EXERCISES

BY

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PREFACE

The preparation of this volume was undertaken more than four years ago at the request of the Publication Committee of the Wesleyan Mission Press, Mysore. For some years the late Rev. Thomas Hodson's *Elementary Grammar of the Kannaḍa or Canarese Language* has been out of print. The last edition of that Grammar was published in 1864, and since that date nothing has appeared in English specifically designed to meet the need of beginners in the study of this vernacular. The first intention of the Committee was that Mr. Hodson's book should re-appear in a new and revised edition, amplified especially by the inclusion of graduated exercises. This last provision has rendered practically impossible the task of preparing a new edition of the old book, and the method and order of the present volume are entirely different from those of its predecessor. For the purpose of the exercises, the conjugation of verbs has been exhibited concurrently with the declension of nouns, pronouns, etc., and a considerable amount of exposition has been introduced—an element almost wholly absent from Mr. Hodson's book. This exposition has made it necessary to abandon also the attempt to present Kanarese Grammar in a form analogous to that of English Grammar: the eight-fold division of words into parts of speech, characteristic of the latter, has been laid aside in favour of the three-fold division characteristic of the former. While the compiler has endeavoured to remember continually that the book was intended for the use of *English* students, he has also endeavoured to bear in mind the fact that they are students of *Kanarese*, and that some preparation is needed for their encounter, at a later stage, with the classifications to be found in all the vernacular Grammars.

At the request of the Publishers, one feature of Hodson's *Grammar* has been retained; *viz.*, the transliteration into English of all Kanarese words in the Lessons and Appendices. The system is not perfect, owing to the well-known inadequacy of the English alphabet from the point of view of phonetics. Something has been done to meet the difficulty by the use of diacritic marks, but the letter *h* is still heavily overworked; for, in addition to its employment

as the equivalent of the Kanarese sign ಹ್, it has to do duty for *visarga* ಃ, and appears also in the transliteration of ಚ್, ಷ್, and all the aspirated consonants. The letters *g*, *m*, *n*, and *s*, also, have to serve double purposes; and the method adopted for transliterating the Sanskrit vowels ಋ and ೠ is not ideal. It is to be hoped that the student will adopt the most satisfactory way of overcoming these disadvantages, namely, that of neglecting entirely the English transliteration and confining his attention to the Kanarese character. In the Exercises and Vocabularies the transliteration does not appear.[1]

That this small book has made so tardy an appearance is due, in part, to the fact that it has been the task of leisure moments occurring but rarely and always of brief duration. It is due also to the fact that the printing of each forme has been delayed in order that the book might have the advantage of the opinion and suggestions of a number of friends to whom both the compiler and his readers are under deep obligation. Amongst these, particular mention should be made of the Revs. H. Gulliford, I. Pfleiderer, E. P. Rice, W. H. Thorp, and W. E. Tomlinson, who have read the proof sheets with great care and patience, and have contributed many valuable suggestions which have found a place in the book. Mention should also be made of the great help rendered by Mr. B. K. Venkatachar, of Hassan, in all but the very latest stages of the work. The ordinary Kanarese Grammars have been consulted, and the *Grammar* and *Dictionary* of Dr. Kittel have been laid under frequent contribution. It is hoped that the inclusion of a number of illustrative examples, in a modified or unmodified form, from these two monumental works, has involved no breach of the rights of publishers or the etiquette of authorship which will not be fully met by this grateful acknowledgment.

Mysore City, H. S.
April, *1914*.

[1] When the last pages of the Appendices came to be printed, the demand for diacritic marks outran the supply, with the result that the transliteration will be found to be less accurate in Appendix V than in other parts of the book.

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CORRIGENDA

Page 43 footnote—For 'declinable words of Sanskrit origin,' read 'declinable Sanskrit words.'

„ 48 line 3—For 'English,' read 'Kanarese.'

„ 112 „ 24—After ನಡುವೆ *naduve*, insert ಮಧ್ಯೆ *madhye*.

„ 126 last line—For XXV, read XXII.

„ 136 Exercise XX A, sentence 9—After ನಡೆದುಕೊಳ್ಳುವಂಥ, for [2] read [1].

„ 147 line 18—For ಇದು *idu*, read ಅದು *adu*.

„ 221 last line—For 'I,' read 'the.'

„ 231 Under ಕಾಣು *kanu*, insert: 'The negative mood 1st pers. sing., in its abbreviated form ಕಾಣೆ *kane*, is commonly used in the meaning 'I do not know.'

KANARESE GRAMMAR

CHAPTER I

LESSON I

THE ALPHABET

In the modern Kanarese Alphabet there are fourteen vowels, thirty-four consonants, and two letters which are either vowels or consonants.

The Vowels

Kanarese Signs	Transliterated into English as	Sounded as
ಅ	*a*	*a* in *about*[1]
ಆ	*ā*	*a* in *father*
ಇ	*i*	*i* in *him*
ಈ	*ī*	*i* in *machine*
ಉ	*u*	*u* in *put*
ಊ	*ū*	*u* in *rule*
ಋ[2]	*ṛi*	
ೠ[2]	*ṛī*	
ಎ	*e*	*e* in *met*
ಏ	*ē*	*a* in *mate*
ಐ	*ei*	*ei* in *height*
ಒ	*o*	*o* in *police*
ಓ	*ō*	*o* in *note*
ಔ	*ou*	*ou* in *out*

[1] It must be carefully noted that there is no Kanarese letter to represent the sound of the English short *a* in such words as *pat*.

[2] The sounds represented by these letters are entirely foreign to the English language, and can be acquired only by imitating an efficient native teacher.

The Consonants

The thirty-four consonants are divided into twenty-five classified and nine unclassified consonants.

The classified consonants are divided into five groups, which represent sounds produced respectively in the throat, the palate, the roof of the mouth, the teeth, and the lips. Each group contains five consonants, *viz.*, a sharp consonant unaspirated and aspirated, a flat consonant unaspirated and aspirated, and a nasal consonant.

In the table below, the consonants have the form which indicates that they are combined with the short vowel ಅ *a* (see page 4). The nearest equivalent English consonant is shewn in each case.

Groups	Sharp		Flat		Nasal
	Unaspirated	Aspirated	Unaspirated	Aspirated	
Guttural	ಕ *k*	ಖ *kh*	ಗ *g*[1]	ಘ *gh*	ಙ *ng*[2]
Palatal	ಚ *ch*[3]	ಛ *chh*	ಜ *j*	ಝ *jh*	ಞ *ñ*[4]
Cerebral	ಟ *ṭ*	ಠ *ṭh*	ಡ *ḍ*	ಢ *ḍh*	ಣ *ṇ*
Dental	ತ *t*	ಥ *th*	ದ *d*	ಧ *dh*	ನ *n*
Labial	ಪ *p*	ಫ *ph*	ಬ *b*	ಭ *bh*	ಮ *m*

The unclassified consonants are—

ಯ *y*, ರ *r*[5], ಲ *l*, ವ *v*, ಶ *ś*, ಷ *sh*, ಸ *s*, ಹ *h*, ಳ *ḷ*[6].

Note that as the vowel ಅ *a* is inherent in each of the forms in the above table, it would be more strictly correct to transliterate them by the syllables *ka*, *kha*, etc., than by the consonants *k*, *kh*, etc. The subject is referred to at greater length on page 4.

[1] hard, as in *g*ood. [2] as in ki*ng*. [3] as in *ch*ain.

[4] with the sound of *ny*, as in ba*ny*an.

[5] The consonant ರ *r* in the modern language represents two consonants, ರ *r* and ಱ *ṟ*, in ancient Kanarese.

[6] The modern consonant ಳ *ḷ* represents the two ancient consonants ಳ *ḷ* and ೞ *ḻ*. The ancient consonants are retained in Dr. Kittel's *Kannaḍa-English Dictionary*, and when words containing ರ *r* or ಳ *ḷ* are not found in the expected place, they may be found by referring to ಱ *ṟ* or ೞ *ḻ*.

Notes on the Pronunciation of the Consonants

1. In the pronunciation of the aspirated consonants, there is nothing to correspond to the English sounds represented by the combinations *th* and *ph*. A Kanarese aspirate is exactly what it professes to be, the addition of a hard breathing to the unaspirated sound. The munshi should be made to produce these sounds until the learner can recognize and reproduce them without hesitation.

2. The consonants of the cerebral group and the unclassified consonants ಷ *sh* and ಳ *ḷ* are pronounced with the tip of the tongue touching the roof of the mouth as far back from the front teeth as possible.

3. The consonants of the dental group and the unclassified consonant ಲ *l* are pronounced with the tip of the tongue against the tip of the upper front teeth. The English so-called dental consonants, *t*, *d*, are, therefore, intermediate between the Kanarese cerebrals and dentals; and the Kanarese dentals are intermediate between the English unaspirated dentals and the English aspirated dentals, *th*, *dh*. *The greatest care must be exercised to distinguish, both in speaking and in listening to others speaking, between the sounds of the cerebral and the dental groups, and between both these groups and the English dental sounds.*

4. The unclassified consonant ವ *v* has a sound intermediate between that of the English *v* and that of the English *w*, neither of which accurately represents it. Correctly pronounced, it appears to combine the two sounds.

5. The Kanarese sound represented by ಶ *ś* is slightly sharper, and that represented by ಷ *sh* slightly flatter, than the sound of the English *sh*.

6. In colloquial speech the initial vowels ಎ *e*, ಏ *ē*, ಒ *o*, ಓ *ō*, are often combined with a consonantal sound and pronounced *ye*, *yē*, *wo*, *wō*, respectively; but this is not to be regarded as correct: at least care must be taken not to exaggerate the consonantal sound.

7. While, with the above modifications, the English transliteration given in the tables of vowels and consonants represents approximately the Kanarese pronunciation of the several letters, the general observation applies to them all that a correct pronunciation can be acquired only by the painstaking imitation of a reliable native teacher.

Combination of Vowels with Consonants

It was observed above that the form of the consonants given on page 2 indicates that they are combined with the short vowel ಅ *a*. Each of them, therefore, constitutes a syllable in itself; thus ವನ=*vana*, (not *vn*); ಮರ=*mara* (not *mr*); ಅವಳ=*avaḷa* (not *avḷ*)

This 'inherent vowel' is represented (in most cases) by the upper part of the consonant sign (ᅳ), which is called the *talekaṭṭu*, or 'crest'. This is the secondary form of the vowel ಅ *a*, and it is used instead of the primary form when the vowel is combined with a consonant to form a syllable.

A normal syllable in Kanarese consists of either a consonant combined with a vowel, or (at the beginning of a word only) an uncombined vowel. Hence the primary (*i.e.*, uncombined) forms of the vowels given on page 1 are found only at the beginning of a word. A consonant can be combined only with the vowel which follows it, never with that which precedes it; thus the word ಅವಳ *avaḷa* consists of the three syllables *a-va-ḷa*, not *av-aḷ-a*.

Each of the vowels shewn on page 1 has a secondary form used in combination with consonants. These are shewn, with their Kanarese names, in the following table :—

Vowel (Primary Form)	Vowel (Secondary Form)	Kanarese Name
ಅ	ᅳ	ತಲೆಕಟ್ಟು *talekaṭṭu*
ಆ	ಾ	ಇಳಿ *iḷi*
ಇ	ಿ	ಗುಡಿಸು *guḍisu*
ಈ	ೀ	ಗುಡಿಸು ದೀರ್ಘ *guḍisu dīrgha*
ಉ	ು	ಕೊಂಬು *kombu*
ಊ	ೂ	ಕೊಂಬಿನಿಳಿ *kombiniḷi*

Vowel (Primary Form)	Vowel (Secondary Form)	Kanarese Name
ಋ	ೃ	ವಟ್ರ ಸುಡಿ *vaṭri suḍi* [ಒಟ್ರಸುಡಿ *oṭrisuḍi*]
ೠ	ೄ	ವಟ್ರ ಸುಡಿ ಇಳಿ *vaṭri suḍi iḷi* [ಒಟ್ರಸುಡಿ ಇಳಿ *oṭrisuḍi iḷi*]
ಎ	ೆ	ಎತ್ವ *etva*
ಏ	ೇ	ಏತ್ವ *ētva*
ಐ	ೈ	ಐತ್ವ *eitva*
ಒ	ೊ	ಒತ್ವ *otva*
ಓ	ೋ	ಓತ್ವ *ōtva*
ಔ	ೌ	ಔತ್ವ *outva*

In order to combine a consonant with any of these vowels, we must first remove the crest from the consonant as shewn in the table on page 2, and then add the secondary form of the vowel. Thus, if it is required to represent in Kanarese the sound *kē*, the crest must first be removed from the consonant ಕ *ka*, leaving the form ಕ್. To this the secondary form ೇ *ē* is added, resulting in the form ಕೇ *kē*. It is to be remembered that the crest is retained in the secondary forms of the vowels ಉ *u*, ಊ *ū*, ಋ *ṛi*, ೠ *ṛī* ; thus, ಕು *ku*, ಕೂ *kū*, ಕೃ *kṛi*, ಕೄ *kṛī*.

Note also that the crest is not used in the case of the letters ಖ *kha*, ಙ *nga*, ಜ *ja*, ಞ *ña*, ಟ *ṭa*, ಣ *ṇa*, ಬ *ba*, ಲ *la*.

The consonants ಝ *jh*, ಮ *m*, ಯ *y*, in combination with the vowel ಈ *ī*, take the forms ಝೀ *jhī*, ಮೀ *mī*, ಯೀ *yī*, instead of ಝೀ, ಮೀ, ಯೀ ; and ಮ *m*, ಯ *y*, in combination with the vowels ಒ *o*, ಓ *ō*, take the forms ಮೊ *mo*, ಮೋ *mō*, ಯೊ *yo*, ಯೋ *yō*, instead of ಮೊ, ಮೋ, ಯೊ, ಯೋ.

In order to avoid ambiguity, the vowels ಉ *u*, ಊ *ū*, ಒ *o*, ಓ *ō*, when combined with the consonants ಪ *p*, and ವ *v*, take a slightly different form ; thus, ಪು *pu*, ಪೂ *pū*, ಪೊ *po*, ಪೋ *pō*, ವು *vu*, ವೂ *vū*, ವೊ *vo*, ವೋ *vō*.

If it is required to write a consonant uncombined with any vowel, the crest (if there is one) is removed, and the sign ್ or ್ attached in its place; thus, ಕ್ or ಕ್ *k*, ಪ್ or ಪ್ *p*, ರ್ or ರ್ *r*.

The table on the two following pages shews all the combinations of the consonants with the vowels.

Table Shewing the Alphabet with the

Vowels	ಅ *a*	ಆ *ā*	ಇ *i*	ಈ *ī*	ಉ *u*	ಊ *ū*	ಋ *ṛi*
Gutturals	ಕ *ka*	ಕಾ *kā*	ಕಿ *ki*	ಕೀ *kī*	ಕು *ku*	ಕೂ *kū*	ಕೃ *kṛi*
	ಖ *kha*	ಖಾ *khā*	ಖಿ *khi*	ಖೀ *khī*	ಖು *khu*	ಖೂ *khū*	ಖೃ *khṛi*
	ಗ *ga*	ಗಾ *gā*	ಗಿ *gi*	ಗೀ *gī*	ಗು *gu*	ಗೂ *gū*	ಗೃ *gṛi*
	ಘ *gha*	ಘಾ *ghā*	ಘಿ *ghi*	ಘೀ *ghī*	ಘು *ghu*	ಘೂ *ghū*	ಘೃ *ghṛi*
	ಙ *nga*	ಙಾ *ngā*	ಙಿ *ngi*	ಙೀ *ngī*	ಙು *ngu*	ಙೂ *ngū*	ಙೃ *ngṛi*
Palatals	ಚ *cha*	ಚಾ *chā*	ಚಿ *chi*	ಚೀ *chī*	ಚು *chu*	ಚೂ *chū*	ಚೃ *chṛi*
	ಛ *chha*	ಛಾ *chhā*	ಛಿ *chhi*	ಛೀ *chhī*	ಛು *chhu*	ಛೂ *chhū*	ಛೃ *chhṛi*
	ಜ *ja*	ಜಾ *jā*	ಜಿ *ji*	ಜೀ *jī*	ಜು *ju*	ಜೂ *jū*	ಜೃ *jṛi*
	ಝ *jha*	ಝಾ *jhā*	ಝಿ *jhi*	ಝೀ *jhī*	ಝು *jhu*	ಝೂ *jhū*	ಝೃ *jhṛi*
	ಞ *ña*	ಞಾ *ñā*	ಞಿ *ñi*	ಞೀ *ñī*	ಞು *ñu*	ಞೂ *ñū*	ಞೃ *ñṛi*
Cerebrals	ಟ *ṭa*	ಟಾ *ṭā*	ಟಿ *ṭi*	ಟೀ *ṭī*	ಟು *ṭu*	ಟೂ *ṭū*	ಟೃ *ṭṛi*
	ಠ *ṭha*	ಠಾ *ṭhā*	ಠಿ *ṭhi*	ಠೀ *ṭhī*	ಠು *ṭhu*	ಠೂ *ṭhū*	ಠೃ *ṭhṛi*
	ಡ *ḍa*	ಡಾ *ḍā*	ಡಿ *ḍi*	ಡೀ *ḍī*	ಡು *ḍu*	ಡೂ *ḍū*	ಡೃ *ḍṛi*
	ಢ *ḍha*	ಢಾ *ḍā*	ಢಿ *ḍhi*	ಢೀ *ḍhī*	ಢು *ḍhu*	ಢೂ *ḍhū*	ಢೃ *ḍhṛi*
	ಣ *ṇa*	ಣಾ *ṇā*	ಣಿ *ṇi*	ಣೀ *ṇī*	ಣು *ṇu*	ಣೂ *ṇū*	ಣೃ *ṇṛi*
Dentals	ತ *ta*	ತಾ *tā*	ತಿ *ti*	ತೀ *tī*	ತು *tu*	ತೂ *tū*	ತೃ *tṛi*
	ಥ *tha*	ಥಾ *thā*	ಥಿ *thi*	ಥೀ *thī*	ಥು *thu*	ಥೂ *thū*	ಥೃ *thṛi*
	ದ *da*	ದಾ *dā*	ದಿ *di*	ದೀ *dī*	ದು *du*	ದೂ *dū*	ದೃ *dṛi*
	ಧ *dha*	ಧಾ *dhā*	ಧಿ *dhi*	ಧೀ *dhī*	ಧು *dhu*	ಧೂ *dhū*	ಧೃ *dhṛi*
	ನ *na*	ನಾ *nā*	ನಿ *ni*	ನೀ *nī*	ನು *nu*	ನೂ *nū*	ನೃ *nṛi*
Labials	ಪ *pa*	ಪಾ *pā*	ಪಿ *pi*	ಪೀ *pī*	ಪು *pu*	ಪೂ *pū*	ಪೃ *pṛi*
	ಫ *pha*	ಫಾ *phā*	ಫಿ *phi*	ಫೀ *phī*	ಫು *phu*	ಫೂ *phū*	ಫೃ *phṛi*
	ಬ *ba*	ಬಾ *bā*	ಬಿ *bi*	ಬೀ *bī*	ಬು *bu*	ಬೂ *bū*	ಬೃ *bṛi*
	ಭ *bha*	ಭಾ *bhā*	ಭಿ *bhi*	ಭೀ *bhī*	ಭು *bhu*	ಭೂ *bhū*	ಭೃ *bhṛi*
	ಮ *ma*	ಮಾ *mā*	ಮಿ *mi*	ಮೀ *mī*	ಮು *mu*	ಮೂ *mū*	ಮೃ *mṛi*
Unclassified	ಯ *ya*	ಯಾ *yā*	ಯಿ *yi*	ಯೀ *yī*	ಯು *yu*	ಯೂ *yū*	ಯೃ *yṛi*
	ರ *ra*	ರಾ *rā*	ರಿ *ri*	ರೀ *rī*	ರು *ru*	ರೂ *rū*	ರೃ *rṛi*
	ಲ *la*	ಲಾ *lā*	ಲಿ *li*	ಲೀ *lī*	ಲು *lu*	ಲೂ *lū*	ಲೃ *lṛi*
	ವ *va*	ವಾ *vā*	ವಿ *vi*	ವೀ *vī*	ವು *vu*	ವೂ *vū*	ವೃ *vṛi*
	ಶ *śa*	ಶಾ *śā*	ಶಿ *śi*	ಶೀ *śī*	ಶು *śu*	ಶೂ *śū*	ಶೃ *śṛi*
	ಷ *sha*	ಷಾ *shā*	ಷಿ *shi*	ಷೀ *shī*	ಷು *shu*	ಷೂ *shū*	ಷೃ *shṛi*
	ಸ *sa*	ಸಾ *sā*	ಸಿ *si*	ಸೀ *sī*	ಸು *su*	ಸೂ *sū*	ಸೃ *sṛi*
	ಹ *ha*	ಹಾ *hā*	ಹಿ *hi*	ಹೀ *hī*	ಹು *hu*	ಹೂ *hū*	ಹೃ *hṛi*
	ಳ *ḷa*	ಳಾ *ḷā*	ಳಿ *ḷi*	ಳೀ *ḷī*	ಳು *ḷu*	ಳೂ *ḷū*	ಳೃ *lri*

Combinations of the Vowels and Consonants

ೠ *ṛī*	ಎ *e*	ಏ *ē*	ಐ *ei*	ಒ *o*	ಓ *ō*	ಔ *ou*
ಕೄ *kṛī*	ಕೆ *ke*	ಕೇ *kē*	ಕೈ *kei*	ಕೊ *ko*	ಕೋ *kō*	ಕೌ *kou*
ಖೄ *khṛī*	ಖೆ *khe*	ಖೇ *khē*	ಖೈ *khei*	ಖೊ *kho*	ಖೋ *khō*	ಖೌ *khou*
ಗೄ *gṛī*	ಗೆ *ge*	ಗೇ *gē*	ಗೈ *gei*	ಗೊ *go*	ಗೋ *gō*	ಗೌ *gou*
ಘೄ *ghṛī*	ಘೆ *ghe*	ಘೇ *ghē*	ಘೈ *ghei*	ಘೊ *gho*	ಘೋ *ghō*	ಘೌ *ghou*
ಙೄ *ngṛī*	ಙೆ *nge*	ಙೇ *ngē*	ಙೈ *ngei*	ಙೊ *ngo*	ಙೋ *ngō*	ಙೌ *ngou*
ಚೄ *chṛī*	ಚೆ *che*	ಚೇ *chē*	ಚೈ *chei*	ಚೊ *cho*	ಚೋ *chō*	ಚೌ *chou*
ಛೄ *chhṛī*	ಛೆ *chhe*	ಛೇ *chhē*	ಛೈ *chhei*	ಛೊ *chho*	ಛೋ *chhō*	ಛೌ *chhou*
ಜೄ *jṛī*	ಜೆ *je*	ಜೇ *jē*	ಜೈ *jei*	ಜೊ *jo*	ಜೋ *jō*	ಜೌ *jou*
ಝೄ *jhṛī*	ಝೆ *jhe*	ಝೇ *jhē*	ಝೈ *jhei*	ಝೊ *jho*	ಝೋ *jhō*	ಝೌ *jhou*
ಞೄ *ñṛī*	ಞೆ *ñe*	ಞೇ *ñē*	ಞೈ *ñei*	ಞೊ *ño*	ಞೋ *ñō*	ಞೌ *ñou*
ಟೄ *ṭṛī*	ಟೆ *ṭe*	ಟೇ *ṭē*	ಟೈ *ṭei*	ಟೊ *ṭo*	ಟೋ *ṭō*	ಟೌ *ṭou*
ಠೄ *ṭhṛī*	ಠೆ *ṭhe*	ಠೇ *ṭhē*	ಠೈ *ṭhei*	ಠೊ *ṭho*	ಠೋ *ṭhō*	ಠೌ *ṭhou*
ಡೄ *ḍṛī*	ಡೆ *ḍe*	ಡೇ *ḍē*	ಡೈ *ḍei*	ಡೊ *ḍo*	ಡೋ *ḍō*	ಡೌ *ḍou*
ಢೄ *ḍhṛī*	ಢೆ *ḍhe*	ಢೇ *ḍhē*	ಢೈ *ḍhei*	ಢೊ *ḍho*	ಢೋ *ḍhō*	ಢೌ *ḍhou*
ಣೄ *ṇṛī*	ಣೆ *ṇe*	ಣೇ *ṇē*	ಣೈ *ṇei*	ಣೊ *ṇo*	ಣೋ *ṇō*	ಣೌ *ṇou*
ತೄ *tṛī*	ತೆ *te*	ತೇ *tē*	ತೈ *tei*	ತೊ *to*	ತೋ *tō*	ತೌ *tou*
ಥೄ *thṛī*	ಥೆ *the*	ಥೇ *thē*	ಥೈ *thei*	ಥೊ *tho*	ಥೋ *thō*	ಥೌ *thou*
ದೄ *ḍṛī*	ದೆ *de*	ದೇ *dē*	ದೈ *dei*	ದೊ *do*	ದೋ *dō*	ದೌ *dou*
ಧೄ *ḍhṛī*	ಧೆ *dhe*	ಧೇ *dhē*	ಧೈ *dhei*	ಧೊ *dho*	ಧೋ *dhō*	ಧೌ *dhou*
ನೄ *nṛī*	ನೆ *ne*	ನೇ *nē*	ನೈ *nei*	ನೊ *no*	ನೋ *nō*	ನೌ *nou*
ಪೄ *pṛī*	ಪೆ *pe*	ಪೇ *pē*	ಪೈ *pei*	ಪೊ *po*	ಪೋ *pō*	ಪೌ *pou*
ಫೄ *phṛī*	ಫೆ *phe*	ಫೇ *phē*	ಫೈ *phei*	ಫೊ *pho*	ಫೋ *phō*	ಫೌ *phou*
ಬೄ *bṛī*	ಬೆ *be*	ಬೇ *bē*	ಬೈ *bei*	ಬೊ *bo*	ಬೋ *bō*	ಬೌ *bou*
ಭೄ *bhṛī*	ಭೆ *bhe*	ಭೇ *bhē*	ಭೈ *bhei*	ಭೊ *bho*	ಭೋ *bhō*	ಭೌ *bhou*
ಮೄ *mṛī*	ಮೆ *me*	ಮೇ *mē*	ಮೈ *mei*	ಮೊ *mo*	ಮೋ *mō*	ಮೌ *mou*
ಯೄ *yṛī*	ಯೆ *ye*	ಯೇ *yē*	ಯೈ *yei*	ಯೊ *yo*	ಯೋ *yō*	ಯೌ *you*
ರೄ *rṛī*	ರೆ *re*	ರೇ *rē*	ರೈ *rei*	ರೊ *ro*	ರೋ *rō*	ರೌ *rou*
ಲೄ *lṛī*	ಲೆ *le*	ಲೇ *lē*	ಲೈ *lei*	ಲೊ *lo*	ಲೋ *lō*	ಲೌ *lou*
ವೄ *vṛī*	ವೆ *ve*	ವೇ *vē*	ವೈ *vei*	ವೊ *vo*	ವೋ *vō*	ವೌ *vou*
ಶೄ *śṛī*	ಶೆ *śe*	ಶೇ *śē*	ಶೈ *śei*	ಶೊ *śo*	ಶೋ *śō*	ಶೌ *śou*
ಷೄ *shṛī*	ಷೆ *she*	ಷೇ *shē*	ಷೈ *shei*	ಷೊ *sho*	ಷೋ *shō*	ಷೌ *shou*
ಸೄ *sṛī*	ಸೆ *se*	ಸೇ *sē*	ಸೈ *sei*	ಸೊ *so*	ಸೋ *sō*	ಸೌ *sou*
ಹೄ *hṛī*	ಹೆ *he*	ಹೇ *hē*	ಹೈ *hei*	ಹೊ *ho*	ಹೋ *hō*	ಹೌ *hou*
ಳೄ *ḷṛī*	ಳೆ *ḷe*	ಳೇ *ḷē*	ಳೈ *ḷei*	ಳೊ *ḷo*	ಳೋ *ḷō*	ಳೌ *ḷou*

EXERCISE I

The words in this Reading Exercise should be committed to memory, all of them being in common use.

A

ಆಗ then	ಆಟ game	ಆಡು to play	ಅಗಿ to dig
ಈಗ now	ಇದು this	ಮೇಘ cloud	ಊರು town
ಋಣ debt	ಅದು that	ಕೂಗು to shout	ಕೇಡು harm
ದನ cattle	ದಾರಿ road	ಎಳೆ to pull	ಕೈ hand
ಚೀಲ bag	ಗೋಡೆ wall	ಜೇನು honey	ತೊಳೆ to wash
ಜೀವ life	ತುಟಿ lip	ದಯೆ favour	ದೀಪ lamp
ನಾನು I	ನೋಡು to see	ಪುಡಿ powder	ಬಲೆ net
ಬಿಸಿ heat	ಬೇರು root	ಭೇದ difference	ಮುಖ face
ಮೇಜು table	ಏಕೆ why?	ರುಚಿ taste	ಲಾಭ profit
ವಿಷ poison	ಸಭೆ society	ಸಾಕು sufficient	ಸೌದೆ fuel
ಹಾಗೆ so	ಹಿಡಿ to hold	ಹೂವು flower	ಹೋಗು to go

B

ಅವನು he	ಅನೇಕ many	ಆದರೆ but
ಉಡುಪು dress	ಎಲುಬು bone	ಏನಾದರೂ something
ಔಷಧ medicine	ಕಳುಹಿಸು to send	ಕಿಟಿಕಿ window
ಹಾಜರು present	ದಿವಸ day	ಗಡಿಯಾರ clock
ಗೈರ್‌ಹಾಜರು absent	ಪರಲೋಕ heaven	ದೇವರು God
ನಾಚಿಕೆ shame	ಮದುವೆ marriage	ಹುಡುಗನು boy
ಬಾಡಿಗೆ rent	ರುಮಾಲು turban	ವಿಚಾರಿಸು to enquire
ಯೌವನ youth	ಸಾಧಾರಣ common	ಹಸಿವು hunger
ಸೇತುವೆ bridge	ತಿಳುವಳಿಕೆ understanding	ವಿಧೇಯತೆ obedience

LESSON II

Combination of Consonants with Consonants

When one consonant immediately follows another without an intervening vowel, the second consonant is written below the first, and takes a secondary form, as shewn in the table below.[1] In most cases the secondary form is the same as the primary, with the omission of vowel signs. In such a combination as this, the vowel is joined in writing with the upper consonant, but is sounded after the lower one.

Class	Primary Form	Secondary Form	Illustration	Class	Primary Form	Secondary Form	Illustration
Guttural	ಕ	್ಕ	ಓಸ್ಕರ *ōskara*	**Cerebral**	ಟ	್ಟ	ಕಷ್ಟ *kashṭa*
	ಖ	್ಖ	ಸ್ಖಲನ *skhalana*		ಠ	್ಠ	ಶ್ರೇಷ್ಠ *śrēshṭha*
	ಗ	್ಗ	ಕಾಡ್ಗೋಣ *kāḍgōṇa*		ಡ	್ಡ	ಬಡ್ಡಿ *baḍḍi*
	ಘ	್ಘ	ಉದ್ಘ *udgha*		ಢ	್ಢ	ಅಷಡ್ಢಾಳ *ashaḍḍhāḷa*
	ಙ	್ಙ	ಶಾರ್ಙ *śārnga*		ಣ	್ಣ	ಪಟ್ಣ *paṭṇa*
Palatal	ಚ	್ಚ	ನಿಶ್ಚಯ *niśchaya*	**Dental**	ತ	್ತ	ಸಮಸ್ತ *samasta*
	ಛ	್ಛ	ಇಚ್ಛೆ *ichchhe*		ಥ	್ಥ	ಸ್ಥಳ *sthaḷa*
	ಜ	್ಜ	ಕುಬ್ಜ *kubja*		ದ	್ದ	ತಾಳ್ದು *tāḷdu*
	ಝ	್ಝ	ಝರ್ಝರ *jharjhara*		ಧ	್ಧ	ಆರಬ್ಧ *ārabdha*
	ಞ	್ಞ	ಆಜ್ಞೆ *ājñe*[2]		ನ	್ನ	ಪತ್ನಿ *patni*

[1] In some Sanskrit words combinations of more than two consonants occur, in which case the third and subsequent consonants are written below the preceding consonants; thus ಶಾಸ್ತ್ರ *s'āstra*.

[2] In the pronunciation of this combination the help of a munshi will be necessary. The sound of the *j* is almost entirely lost in that of the *ñ*.

Class	Primary Form	Secondary Form	Illustration	Class	Primary Form	Secondary Form	Illustration
Labial	ಪ	— ್ಪ	ಪುಷ್ಪ *pushpa*	Unclassified	ಯ	— ್ಯ	ಪಾಲ್ಯ *pālya*
	ಫ	— ್ಫ	ಸ್ಫಟಿಕ *sphaṭika*		ರ	— ್ರ	ಪ್ರಾಣ *prāṇa*
	ಬ	— ್ಬ	ಒಬ್ಬ *obba*		ಲ	— ್ಲ	ಕ್ಲೇಶ *klēśa*
	ಭ	— ್ಭ	ಅದ್ಭುತ *adbhuta*		ವ	— ್ವ	ಬಿಲ್ವ *bilva*
	ಮ	— ್ಮ	ಯುಗ್ಮ *yugma*		ಶ	— ್ಶ	ದರ್‍ಶನ *darśana*
					ಷ	— ್ಷ	ಅಕ್ಷರ *akshara*
					ಸ	— ್ಸ	ವತ್ಸ *vatsa*
					ಹ	— ್ಹ	ಜನ್ಹು *janhu*[1]
					ಳ	— ್ಳ	ಕಳ್ಳ *kaḷḷa*

The consonant ರ *r* has another secondary form ರ್, called *rēpha*, which is written after another consonant but sounded before it; thus, ವರ್ಗ *varga*, which may also be written ವರ್‍ಗ. So ದರ್‍ಶನ *darśana* (in the above table) may also be written ದರ್ಶನ, ಝರ್‍ಝರ *jharjhara* may be written ಝರ್ಝರ, and ಶಾರ್‍ಙ್ಗ *śārnga* may be written ಶಾರ್ಙ್ಗ.

A doubled consonant is given its full double value in Kanarese, and is not sounded as a single consonant, as is so commonly done in English.

EXERCISE II

Pronounce carefully, and commit to memory the following words:—

ಅವಶ್ಯ necessity	ಚಕ್ರ wheel	ತಣ್ಣಗೆ cool
ಎತ್ತರ height	ನಮ್ಮನ್ನು us	ಸ್ತ್ರೀ woman
ಕುರ್ಚಿ chair	ಬುದ್ಧಿ wisdom	ಆಶ್ಚರ್ಯ surprise

[1] This method of writing has been adopted here in order to illustrate the pronunciation. Ordinarily the ಹ್ is written as the upper consonant and the ನ as the lower—thus ಜಹ್ನು *jahnu*; in pronunciation, however, the ಹ್ follows the ನ್. So ಮಧ್ಯಾಹ್ನ is pronounced *madhyānha*, and ಬ್ರಹ್ಮ *Bramha*.

ದೊಡ್ಡ large	ವ್ಯರ್ಥ useless	ಗ್ರಾಮ village
ಪ್ರಶ್ನೆ question	ಅಭ್ಯಾಸ practice	ತಾಳ್ಮೆ patience
ಸ್ವಭಾವ nature	ಕ್ಷೇಮ health	ನೆಟ್ಟಗೆ straight
ಅಪ್ಪಣೆ command	ತೃಪ್ತಿ satisfaction	ಮಾರ್ಗ road
ಕೃತಜ್ಞತೆ thankfulness	ಧೈರ್ಯ courage	ಗೃಹಸ್ಥ householder

Semi-Vowels, or Semi-Consonants

Sonne, *bindu*, or *anusvāra* ಂ has two uses. In its first and proper use it is attached to an already complete syllable which is either the final syllable of a word or immediately precedes one of the unclassified consonants. In this use it has the sound of the English *m*. Examples: ಲಗಾಂ *lagām*, ಸಂಶಯ *saṁśaya*, ಸಿಂಹ *siṁha*.

The second use is as follows. When either of the five classified nasals ಙ *ng*, ಞ *ñ*, ಣ *ṇ*, ನ *n*, ಮ *m*, is combined with a consonant of its own group, *sonne* is frequently written as a substitute for the nasal; thus, ಅಹಂಕಾರ is generally written instead of ಅಹಙ್ಕಾರ *ahangkāra*, ಕಂಚಿ for ಕಞ್ಚಿ *kañchi*, ಒಂಟೆ for ಒಣ್ಟೆ *oṇṭe*, ಇಂದು for ಇನ್ದು *indu*, ಕೆಂಪು for ಕೆಮ್ಪು *kempu*. In these cases *sonne* has the sound of the letter which it replaces.[1]

Visarga ಃ is attached to a complete syllable, and has the sound of the English *h*; as ದುಃಖ *duhkha*, ಅಂತಃ *antah*.

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[1] Beginners using Dr. Kittel's *Kannaḍa-English Dictionary* frequently find difficulty in understanding the method there adopted with words containing *sonne*. When *sonne* is used before an unclassified consonant, it is placed next after the vowel ಔ *ou*, its true place in the alphabet. When *sonne* is used as a substitute for a classified nasal, Dr. Kittel uses the consonantal form: thus ಕೆಂಪು must be looked for under ಕೆಮ್ಪು. An exception is, however, made in the the case of the guttural and palatal consonants ಙ *ng*, ಞ *ñ*, owing to typographical difficulties. Where *sonne* is a substitute for one of these consonants, it is printed as a *sonne* but it is to be looked for in the place which would be occupied by the consonant if it were convenient to print it. Illustrations will be found on p. 133 of the *Dictionary*, where the positions of ಅಹಂಯು *ahamyu*, ಅಹಂಕಾರ *ahangkāra*, ಅಹಮ್ಭಾವ (ಅಹಂಭಾವ) *ahambhāva*, should be studied. The method is explained in the *Dictionary* pp. xiii, xiv, and p. 328 under the letter ಂ 1.

In the alphabet, *sonne* and *visarga* are placed after the vowels, and before the consonants.

The affixes ಕಾರ *kāra*, ತ್ವ *tva* denote a sound, or a letter of the alphabet; as ಅಕಾರ *akāra*, the letter ಅ *a*; ಗತ್ವ *gatva*, the letter ಗ *g*. In this representation the consonants are always combined with the vowel ಅ *a*; such expressions as ಕಾಕಾರ *kākāra* ಪುತ್ವ *putva*, etc., are not found. The consonants in their secondary form are indicated by the words ಕವತ್ತು *kavattu*, ಖವತ್ತು *khavattu*, ದವತ್ತು *davattu*, etc.

The word ಅಕ್ಷರ *akshara* denotes a syllable; ಸ್ವರ *svara* is a vowel; ವ್ಯಂಜನ *vyañjana*, a consonant; ಹ್ರಸ್ವ *hrasva*, short; ದೀರ್ಘ *dīrgha*, long; ಅಲ್ಪಪ್ರಾಣ *alpaprāṇa*, unaspirated; ಮಹಾಪ್ರಾಣ *mahāprāṇa*, aspirated; ಅನುನಾಸಿಕ *anunāsika*, nasal.

The five classes of consonants are called ವರ್ಗ *varga*; they are distinguished from one another by prefixing to the word ವರ್ಗ *varga* the sharp unaspirated consonant of each group combined with the short vowel ಅ *a*; thus, ಕವರ್ಗ *kavarga*, the k or guttural class; ಚವರ್ಗ *chavarga*, the ch or palatal class; ಟವರ್ಗ *ṭavarga*, the ṭ or cerebral class; ತವರ್ಗ *tavarga*, the t or dental class; ಪವರ್ಗ *pavarga*, the p or labial class. A classified syllable is ವರ್ಗೀಯಾಕ್ಷರ *vargīyākshara*; an unclassified syllable, ಅವರ್ಗೀಯಾಕ್ಷರ *avargīyākshara*.

EXERCISE III

Pronounce carefully and commit to memory the following words:—

ಒಂದು one	ತಿಂಗಳು month	ಸಂಬಂಧ connection
ಕೆಂಪು red	ಸಂಖ್ಯೆ number	ಸಂರಕ್ಷಿಸು to protect
ಶಾಂತಿ peace	ಶ್ರೀರಂಗಂ Srirangam	ಕಂಬ pillar
ಪ್ರಾರಂಭ beginning	ಒಂಟೆ camel	ವಂಶ family
ಅಂಥ such	ಅಹಂಕಾರ pride	ಹಂಚು to distribute

LESSON III

COMBINATION OF SYLLABLES (ಸಂಧಿ *sandhi*)

It has been noticed above that a normal syllable in Kanarese consists of a consonant combined with a vowel. We have also seen that the consonant may be combined with one (or occasionally more than one) other consonant, but the syllable can contain only one vowel. A word may consist of one syllable, as ಸ್ತ್ರೀ *strī*, ಮೈ *mei*; or of several syllables, as in the examples given in the preceding exercises.

A vowel in Kanarese cannot be immediately followed by another vowel; for a vowel uncombined with a consonant can occur only in the first syllable of a word. If, therefore, a word is to be built up by adding to one syllable either another syllable which consists of a vowel, or a word or termination which begins with a vowel, some device must be found by which the juxtaposition of vowels is avoided. Thus, the syllable ಸ್ತ್ರೀ *strī* cannot be combined immediately with the termination ಅ *a*, as this vowel requires to be combined with a consonant when occurring anywhere except at the beginning of a word. Similarly ಬೇರೆ *bēre* and ಒಬ್ಬ *obba* cannot be directly combined, as the ಒ *o* of ಒಬ್ಬ *obba* when occurring in the middle of a compound word must be attached to a consonant.

In order to render such combinations possible, certain euphonic changes are made in the structure of the words. To these changes the name ಸಂಧಿ *sandhi* is given. It is not possible to frame any absolute rules, for in most cases usage alone determines amongst several possible methods which one is to be adopted. At present it will be sufficient to notice the main devices employed. Illustrations will be met with in the course of succeeding lessons.

1. When a syllable consisting of a vowel is to be attached to another syllable, the final vowel of the first syllable is sometimes elided, the vowel of the second syllable being attached to the

consonant in its place. This is called ಲೋಪಸಂಧಿ *lōpasandhi* (ಲೋಪ *lōpa* = elision). Thus in combining ಬೇರೆ *bēre* with ಒಬ್ಬ *obba*, the final ಎ *e* of ಬೇರೆ *bēre* is replaced by the initial ಒ *o* of ಒಬ್ಬ *obba*, which produces the form ಬೇರೊ *bēro*; the remaining syllable ಬ್ಬ *bba* is then added, and the compound takes the form ಬೇರೊಬ್ಬ *bērobba*. Similarly in combining ನಮ್ಮ *namma* with ಅರಸನು *arasanu*, remove the final ಅ *a* of ನಮ್ಮ *namma*, replace it by the initial ಅ *a* of ಅರಸನು *arasanu*, add the remaining three syllables ರಸನು *rasanu*, and the compound form ನಮ್ಮರಸನು *nammarasanu* is obtained.

2. The combination may be effected by introducing an additional consonant and combining it with the initial vowel of the second part of the compound. This is called ಆಗಮಸಂಧಿ *āgamasandhi* (ಆಗಮ *āgama* = approach). The consonants employed are ಯ್ *y* and ವ್ *v*. Thus, in adding the grammatical affix ಅನ್ನು *annu* to the stem ತಂದೆ *tande*, the consonant ಯ್ *y* is combined with the initial ಅ *a* of the affix; thus, ತಂದೆಯನ್ನು *tandeyannu*. In adding the same affix to the stem ಮಗು *magu*, the consonant ವ್ *v* is introduced; thus, ಮಗುವನ್ನು *maguvannu*.

3. A third method of *sandhi* is called ಆದೇಶಸಂಧಿ *ādēśasandhi*, and consists in the mingling of the final vowel of the first part of the compound and the initial vowel of the second part, with the result that both merge into a different vowel or a diphthong (ಆದೇಶ *ādēśa* = substitute). Examples: ದೈವ *deiva* + ಅವತಾರ *avatāra* = ದೈವಾವತಾರ *deivāvatara*; ಸೂರ್ಯ *sūrya* + ಉದಯ *udaya* = ಸೂರ್ಯೋದಯ *sūryōdaya*; ಸರ್ವ *sarva* + ಈಶ್ವರ *īśvara* = ಸರ್ವೇಶ್ವರ *sarvēśvara*.

4. In some combinations a consonant replaces the final vowel of the first word; thus, *y* for *i* in ಪ್ರತಿ *prati* + ಉತ್ತರ *uttara* which becomes ಪ್ರತ್ಯುತ್ತರ *pratyuttara*; *r* for *ṛi* in ಪಿತೃ *pitṛi* + ಆರ್ಜಿತ *ārjita*, which becomes ಪಿತ್ರಾರ್ಜಿತ *pitrārjita*; *v* for *u* in ಗುರು *guru* + ಅಂತರ *antara* = ಗುರ್ವಂತರ *gurvantara*.

5. When the second part of a compound begins with a sharp consonant, that consonant is sometimes replaced by the flat consonant

of the same class; thus, ಮಳೆ *maḷe* + ಕಾಲ *kāla* = ಮಳೆಗಾಲ *maḷegāla*; ಹುಲಿ *huli* + ತೊಗಲು *togalu* = ಹುಲಿದೊಗಲು *hulidogalu*; ಹೂ *hū* + ಪುಟ್ಟಿ *puṭṭi* = ಹೂಬುಟ್ಟಿ *hubuṭṭi*.

These notes will probably prove ample for present needs: the subject is dealt with at greater length in Lesson XXX.

EXERCISE IV

Combine the following—

(*a*) by *lōpa-sandhi*: 1. ಇದು ಏನು. 2. ಮತ್ತು ಎರಡು. 3. ನನ್ನ ಎದುರು. 4. ಇಲ್ಲದೆ ಇದ್ದರೆ. 5. ಮನೆಯ ಒಳಗೆ. 6. ಬಿಟ್ಟು ಇದ್ದೆನು. 7. ಹಾಗೆ ಆಯಿತು. 8. ಎಂದು ಅರ್ಥ. 9. ಮೊದಲು ಆದ. 10. ನಾನು ಅರಿಯಲು ಇಲ್ಲ.

(*b*) by *āgama-sandhi*, introducing the consonant ಯ್ *y*: 1. ಮನೆ ಅಲ್ಲಿ. 2. ಕಾ ಉತ್ತಾ. 3. ಸಂಜೆ ಆಯಿತು. 4. ಮೇ ಇಸು. 5. ಕೈ ಅನ್ನು.

(*c*) by *āgama-sandhi*, introducing the consonant ವ್ *v*: 1. ಗೋ ಅನ್ನು. 2. ಬಲ ಆಗಿ. 3. ಹತ್ತರ ಇರು. 4. ಭ್ರಾತೃ ಉ. 5. ಗುರು ಇದ್ದನು.

CHAPTER II

This Chapter, consisting of Lessons IV to XIV inclusive, contains notes on the classification of Kanarese words, and model nouns and verbs to illustrate the regular declensions and conjugations, together with a few syntactical rules to enable the student to work the exercises.

LESSON IV

CLASSIFICATION OF WORDS

(a) Classification according to Origin

The Kanarese language consists of the following classes of words:—

1. Pure Kanarese words (ದೇಶ್ಯ *dēśya*), *i.e.*, words peculiar to the Kanarese language ; as, ಹಾಲು *hālu*, milk ; ಕಾಲು *kālu*, leg ; ಕುರಿ *kuri*, sheep ; ನರಿ *nari*, jackal ; ಮನೆ *mane*, house.

2. Sanskrit words which have been introduced without change into Kanarese (ಸಮಸಂಸ್ಕೃತ *samasamskṛita*) ; as ರಾಮ *Rāma* ; ಕುಮಾರ *kumāra*, son ; ಮುಖ *mukha*, face.

3. Words originally Kanarese which are found in the same form in Sanskrit also (ತತ್ಸಮ *tatsama*). These are said to number twenty-one ; amongst them are ಅಂಕ *anka*, number ; ಕಂಕಣ *kankaṇa*, bracelet ; ಬಲ *bala*, strength ; ಮಣಿ *maṇi*, jewel.

4. Words derived from Sanskrit, which have become more or less corrupted from their Sanskrit form (ತದ್ಭವ *tadbhava*). The ಸಮಸಂಸ್ಕೃತ *samasamskṛita* (see 2 above) forms of these words exist side by side with the ತದ್ಭವ *tadbhava* forms and are frequently used in preference to them. Examples: Sanskrit ಅಕ್ಷರ *akshara*, a letter of the alphabet, tadbhava ಅಕ್ಕರ *akkara ;* Sk. ಆರಂಭ *ārambha*, beginning, td. ಆರಂಬ *āramba ;* Sk. ಆಕಾಶ *ākāśa*, sky, td. ಆಗಸ *āgasa ;* Sk. ನಿದ್ರಾ *nidrā*, sleep, td. ನಿದ್ದೆ *nidde*.

5. Words introduced from Hindustani, English, and other foreign languages (ಅನ್ಯದೇಶ್ಯ *anyadēśya*) ; as, ಹುಕುಂ *hukum* (Hind.), command; ಜಲ್ದಿ *jaldi* (Hind.), quickly; ಕುಂಪಣಿ *kumpaṇi* (Eng.), the East India Company; ಕೋರ್ಟ್ *kōrṭ* (Eng.), court; ಪಾದರಿ *pādari* (Port.), a *padre*, priest.

6. Many Kanarese words have also a colloquial form in common use side by side with the literary form. This is called ಗ್ರಾಮ್ಯ *grāmya* (village talk). Examples: ಮೇಗೆ *mēge*, for ಮೇಲೆ *mēle*, upon; ದ್ಯಾವರು *dyāvaru*, for ದೇವರು *dēvaru*, god; ಸೋಮಿ *sōmi*, for ಸ್ವಾಮಿ, lord.

(b) Classification according to Grammatical Use

Kanarese grammarians divide the words of the language into three classes, as follows:—

1. Declinable words (ನಾಮಪದ *nāmapada*). These are inflected to mark differences of gender, number, and case. This class includes what in English are called nouns, pronouns, adjectives, etc. (see Lesson XV).

The uninflected portion (stem) of such words is called ಪ್ರಾತಿಪದಿಕ *prātipadika*, "nominal base," and the word with its affixes (ಪ್ರತ್ಯಯ *pratyaya*) is called ನಾಮಪದ *nāmapada*, "name-word." Thus the ಪ್ರಾತಿಪದಿಕ *prātipadika* ಸೇವಕ *sēvaka* (see Lesson V) by the addition of the ಪ್ರತ್ಯಯ *pratyaya* ಉ *u*, with the help of the euphonic link (ಆಗಮ *āgama*) ನ್ *n* (for note on which see page 20), becomes the ನಾಮಪದ *nāmapada* ಸೇವಕನು *sēvakanu*. Observe that ನಾಮಪದ *nāmapada* has a wider meaning than the English *noun*.

2. Verbs, or conjugable words (ಕ್ರಿಯಾಪದ *kriyāpada*). These are inflected to mark differences of person, number, gender (to some extent), time, mood.

The uninflected portion is called ಧಾತು *dhātu*, "verbal base," and the word with its affixes is called ಕ್ರಿಯಾಪದ *kriyāpada*, "action-word." Thus the ಧಾತು *dhātu* ಮಾಡು *māḍu* by the addition of the ಪ್ರತ್ಯಯ *pratyaya* ಎನು *enu* becomes the ಕ್ರಿಯಾಪದ *kriyāpada* ಮಾಡೆನು *māḍenu*. The word ಕ್ರಿಯಾಪದ *kriyāpada* corresponds to the English *verb*, with the exceptions that declinable forms derived from verbs (ಕೃದಂತ *kridanta*) are classed as ನಾಮಪದ *nāmapada* (see Lesson XV), and some invariable verbal forms are classed as ಅವ್ಯಯ *avyaya* (see Lesson XIX).

3. Uninflected words (ಅವ್ಯಯ *avyaya*). This class includes adverbs, postpositions, conjunctions, and interjections.

Some words included in this class are wholly or in part declinable, as will be noticed later (see Lesson XIX).

In the pages which follow, these three classes of words are treated concurrently, though in the earlier Lessons few, if any, examples of the third class are to be found. The inflections of declinable words are illustrated by the declension in full of a number of typical nouns, and the formation of the various tenses of the regular verb is shewn. The uninflected forms of declinable words and of verbs, which have been referred to above as ಪ್ರಾತಿಪದಿಕ *prātipadika* and ಧಾತು *dhātu* respectively, are represented also by the common term ಪ್ರಕೃತಿ *prakṛiti*, which is translated throughout by the expression "crude form".

PRELIMINARY NOTES ON THE DECLENSIONS AND CONJUGATIONS

1. The Three Declensions

Declinable words may be divided into three declensions, as follows:—

The First Declension, consisting of words whose crude form ends in the vowel ಅ *a*.
The Second Declension, ,, ,, ಇ *i*, ಈ *ī*, ಎ *e*, ಐ *ei*.
The Third Declension, ,, ,, ಉ *u*.

2. Gender (ಲಿಂಗ *lingga*)

Declinable words are of three genders: masculine (ಪುಲ್ಲಿಂಗ *pullingga*), feminine (ಸ್ತ್ರೀಲಿಂಗ *strīlingga*), neuter ನಪುಂಸಕಲಿಂಗ *(napumsakalingga)*. As a general rule, words denoting men and gods are masculine, those denoting women and goddesses are feminine, and those denoting animals and inanimate objects are neuter.

Notable exceptions are ಸೂರ್ಯ *sūrya*, sun, ಚಂದ್ರ *chandra*, moon, ಗರುಡ *garuḍa*, kite, ಬಸವ *basava*, bull, etc., which are usually masculine, but sometimes neuter; ಹೆಣ್ಣು *heṇṇu*, female, ದೇವತೆ *dēvate*, goddess, deity, which are feminine or neuter; ಆಳು *āḷu*, individual, ಕೂಸು *kūsu*, infant, ಮಗು *magu*, child, etc., which are generally neuter, but occasionally masculine or feminine.

3. Number (ವಚನ *vachana*)

Declinable and conjugable words have two numbers: singular (ಏಕವಚನ *ēkavachana*), and plural (ಬಹುವಚನ *bahuvachana*).

4. Case (ವಿಭಕ್ತಿ *vibhakti*)

Declinable words have seven cases as follows:—

English Name	Kanarese Name	Characteristic Affixes
Nominative	ಕರ್ತೃವಿಭಕ್ತಿ *kartṛivibhakti* (case of agent) ಪ್ರಥಮಾವಿಭಕ್ತಿ *prathamāvibhakti* (first case)	ಉ *u*
Accusative (Objective)	ಕರ್ಮವಿಭಕ್ತಿ *karmavibhakti* (case of object) ದ್ವಿತೀಯಾವಿಭಕ್ತಿ *dvitīyāvibhakti* (second case)	ಅನ್ನು *annu* (colloquial ಅ *a* or ಅನ್ನ *anna*)
Instrumental	ಕರಣವಿಭಕ್ತಿ *karaṇavibhakti* (case of instrument) ತೃತೀಯಾವಿಭಕ್ತಿ *tṛitīyāvibhakti* (third case)	ಇಂದ *inda*
Dative	ಸಂಪ್ರದಾನವಿಭಕ್ತಿ *sampradānavibhakti* (case of giving) ಚತುರ್ಥೀವಿಭಕ್ತಿ *chaturthīvibhakti* (fourth case)	ಗೆ *ge*, ಇಗೆ *ige*, ಅಕ್ಕೆ *akke*

English Name	Kanarese Name	Characteristic Affixes
Genitive (Possessive)	ಸಂಬಂಧವಿಭಕ್ತಿ *sambandhavibhakti* (case of relationship) ಷಷ್ಠೀವಿಭಕ್ತಿ *shashṭhīvibhakti* (sixth case)	ಅ *a*
Locative	ಅಧಿಕರಣವಿಭಕ್ತಿ *adhikaraṇavibhakti* (case of location) ಸಪ್ತಮೀವಿಭಕ್ತಿ *saptamīvibhakti* (seventh case)	ಅಲ್ಲಿ *alli*
Vocative	ಸಂಬೋಧನಾವಿಭಕ್ತಿ *sambōdhanāvibhakti* (case of calling) ಆಮಂತ್ರಣವಿಭಕ್ತಿ *āmantraṇavibhakti* (case of calling)	ಏ *ē*

Kanarese Grammars, on the analogy of Sanskrit, introduce, in addition to the above, an ablative case ಅಪಾದಾನವಿಭಕ್ತಿ *apādānavibhakti* (case of removal), or ಪಂಚಮೀವಿಭಕ್ತಿ *pañchamīvibhakti*, the fifth case. There is no Kanarese termination to indicate the case, and its place is taken by a circumlocution, namely, the addition of the word ದೆಸೆಯಿಂದ *deseyinda* (instrumental case of ದೆಸೆ *dese*, direction, consequence) to the genitive of the word which is being declined. The instrumental case usually expresses the meaning of the ablative, which, as being without either specific termination or distinctive meaning, has been omitted from the declensions which follow.

In attaching the above affixes to the crude form, the ordinary methods of *lōpa* and *āgama-sandhi* are frequently employed; thus, ಕೂಸು *kūsu* + ಅನ್ನು *annu* = ಕೂಸನ್ನು *kūsannu* (see Lesson XII), ಗುರು *guru* + ಇಗೆ *ige* = ಗುರುವಿಗೆ *guruvige* (Lesson XI), ಯತಿ *yati* + ಇಂದ *inda* = ಯತಿಯಿಂದ *yatiyinda* (Lesson VIII). In addition to these methods, however, other euphonic consonants and combinations are introduced in certain instances, as follows:—Masculine and some feminine words of the first declension have their affixes attached by the help of the euphonic connective ನ್ *n*; as ಸೇವಕನು *sēvakanu*, etc. (Lesson V), ಅಕ್ಕನು *akkanu* (page 25, foot-

note). Other first declension feminines have ಳ್ *ḷ*, as ಸೇವಕಳು *sēvakaḷu* (Lesson VI). First declension neuters have ದ್ *d* in the instr., gen , and loc., singular; as ಮರದಿಂದ *maradinda*, etc. (Lesson VII), and third declension words of all genders have ಇನ್ *in* in the same cases of the singular, as ಗುರುವಿನಿಂದ *guruvininda*, etc. (Lessons XI and XII). First declension masculines and feminines have ರ್ *r* in the plural (Lessons V and VI), as have also feminines of the second and third (B) declensions (Lessons IX and XII). All other plurals have the connective ಗಳ್ *gaḷ*, as ಮರಗಳು *maragaḷu*, etc. (Lessons VII, VIII, X, XI, XII).

5. Person (ಪುರುಷ *purusha*)

There are three persons in Kanarese: the first person ಉತ್ತಮಪುರುಷ *uttamapurusha*, the second person ಮಧ್ಯಮಪುರುಷ *madhyamapurusha*, the third person ಪ್ರಥಮಪುರುಷ *prathamapurusha* (*i.e.*, literally, first person, the English order of the persons being reversed in Kanarese).

6. The Two Conjugations

Verbs may be classed in two conjugations, the first conjugation consisting of those whose crude form ends in ಉ *u*, the second consisting of those whose crude form ends in ಇ *i* or ಎ *e*. One type will be given of each. There is, however, a considerable number of verbs which do not conform to these types, and which may, for convenience, be classed as irregular. But on this see Appendix III, and Lessons XXVII, XXVIII.

7. Tenses and Moods

Verbs are inflected to express the ideas of present time, future time, past time, possibility, negation, command. Participial and other forms will be found described in the course of the Lessons. For the method of forming the various tenses, etc., see Lesson XIII.

LESSON V

THE FIRST DECLENSION

Masculine

Crude form—ಸೇವಕ *sēvaka,* servant

SINGULAR

Nom ಸೇವಕನು *sēvakanu*, a man-servant
Acc. ಸೇವಕನನ್ನು *sēvakanannu*, a man-servant
Inst. ಸೇವಕನಿಂದ *sēvakaninda*, by *or* from a man-servant
Dat. ಸೇವಕನಿಗೆ *sēvakanige,* to a man-servant
Gen. ಸೇವಕನ *sēvakana*, of a man-servant
Loc. ಸೇವಕನಲ್ಲಿ *sēvakanalli*, in a man-servant
Voc. ಸೇವಕನೇ *sēvakanē*, O man-servant

PLURAL

Nom. ಸೇವಕರು *sēvakaru*, man-servants
Acc. ಸೇವಕರನ್ನು *sēbakarannu*, man-servants
Inst. ಸೇವಕರಿಂದ *sēvakarinda*, by *or* from man-servants
Dat. ಸೇವಕರಿಗೆ *sēvakarige*, to man-servants
Gen. ಸೇವಕರ *sēvakara*, of man-servants
Loc. ಸೇವಕರಲ್ಲಿ *sēvakaralli*, in man-servants
Voc. ಸೇವಕರೇ *sēvakarē*, O man-servants

While the above form is characteristic of masculine nouns of this declension, a certain number of feminine nouns conform to it. Most, if not all of them, are nouns of relationship, which have a special form in the plural, and their declension is illustrated in Lesson XVI.

THE FIRST CONJUGATION

Crude form—ಮಾಡು *māḍu*, make, do.

Present Tense (ವರ್ತಮಾನಕಾಲ *vartamānakāla*)

SINGULAR

1 ಮಾಡುತ್ತೇನೆ *māḍuttēne*, I make
2 ಮಾಡುತ್ತೀ *māḍuttī*, thou makest
3 m. ಮಾಡುತ್ತಾನೆ *māḍuttāne*, he makes
f. ಮಾಡುತ್ತಾಳೆ *māḍuttāḷe*, she makes
n. ಮಾಡುತ್ತದೆ *māḍuttade*, it makes

PLURAL

1 ಮಾಡುತ್ತೇವೆ *māḍuttēve*, we make
2 ಮಾಡುತ್ತೀರಿ *māḍuttīri*, you make
3 m. f. ಮಾಡುತ್ತಾರೆ *māḍuttāre*, they make
n. ಮಾಡುತ್ತವೆ *māḍuttave*, they make

SYNTAX

Demonstrative Adjectives

The demonstrative adjectives (articles) *a, the,* have no exact equivalents in Kanarese. The words ಒಬ್ಬ *obba* (masc. and fem.) and ಒಂದು *ondu* (neut.), one, are frequently used where English has *a*; and the words ಆ *ā*, that, those, and ಈ *ī*, this, these, where English has *the*. In the absence of either of these words, the context must determine which word is to be supplied in translation.

The Sentence

The nominative case denotes the subject of the sentence.

When the subject is a personal pronoun, it is often omitted, its meaning being contained in the personal ending of the verb; as, ಮಾಡುತ್ತೀ *māḍuttī*, thou makest; ಮಾಡುತ್ತಾರೆ *māḍuttāre*, they make.

The verb agrees with its subject in number and person. In the third person it also agrees in gender.

The accusative case denotes the object of the sentence.

The finite verb is the last word in a complete sentence.

A word in the genitive case precedes the word on which it depends; as, ಅರಸನ ತೋಟಗಾರನು *arasana tōṭagāranu*, the king's gardener.

The Present Tense

The present tense in Kanarese has also the meaning of the near future; as, ಅರಸನನ್ನು ನಾಳೆ ನೋಡುತ್ತೇವೆ *arasanannu nāḷe nōḍuttēve*, we shall see the king to-morrow.

EXERCISE V

For the words occurring in this and succeeding Exercises, see the Vocabularies at the end of the book.

A. Translate into English:—

1. ಅರಸನು ಮಾತನಾಡುತ್ತಾನೆ. 2. ಶೂದ್ರರು ಕೇಳುತ್ತಾರೆ. 3. ಒಬ್ಬ ಅರಸನು ಬ್ರಾಹ್ಮಣರನ್ನು ವಂದಿಸುತ್ತಾನೆ. 4. ಕುರುಬನು ಹುಡುಗನನ್ನು ನೋಡುತ್ತಾನೆ. 5. ಆ ಮನುಷ್ಯರು ಸೂರ್ಯನನ್ನು ನೋಡುತ್ತಾರೆ. 6. ಬ್ರಾಹ್ಮಣನ ಶಿಷ್ಯನನ್ನು ವಂದಿಸುತ್ತೇನೆ. 7. ತೋಟಗಾರರು ವರ್ತಕರನ್ನು ವಂದಿಸುತ್ತಾರೆ. 8. ಹುಡುಗರೇ, ಚಂದ್ರನನ್ನು ನೋಡುತ್ತೀರಿ. 9. ಬ್ರಾಹ್ಮಣನ ಸ್ನೇಹಿತನು ಹುಡುಗರನ್ನು ಪ್ರೀತಿಸುತ್ತಾನೆ. 10. ಸೇವಕರೇ, ಅರಸನನ್ನು ವಂದಿಸುತ್ತೇವೆ.

B. Translate into Kanarese:—

1. The Brahmans speak. 2. A shepherd salutes the king. 3. The disciples salute the merchants. 4. A Holeya sees the moon. 5. We see the servants of the king. 6. The boy salutes a disciple of the Brahmans. 7. O merchant, you see the sun. 8. I love the friend of that man. 9. The servants of the Sūdras speak. 10. O Brahmans, you see a Holeya.

LESSON VI

THE FIRST DECLENSION (Contd.)

Feminine

Crude form—ಸೇವಕ *sēvaka*, servant

SINGULAR

Nom. ಸೇವಕಳು *sēvakaḷu*, a maid-servant
Acc. ಸೇವಕಳನ್ನು *sēvakaḷannu*, a maid-servant
Inst. ಸೇವಕಳಿಂದ *sēvakaḷindu*, by *or* from a maid-servant
Dat. ಸೇವಕಳಿಗೆ *sēvakaḷige*, to a maid-servant
Gen. ಸೇವಕಳ *sēvakaḷa*, of a maid-servant
Loc. ಸೇವಕಳಲ್ಲಿ *sēvakaḷalli*, in a maid-servant
Voc. ಸೇವಕಳೇ *sēvakaḷē*, O maid-servant

PLURAL

Nom. ಸೇವಕರು *sēvakaru*, maid-servants
etc., as in declension of masculine noun

The above type has been given as its form is characteristic of feminine words. As noticed in the last lesson, however, a number of feminine nouns of this declension follow the masculine type.[1] A few nouns which attach both masculine and feminine endings to the same crude form follow the type shewn above. Some others with a masculine form like ಸೇವಕನು *sēvakanu* have a feminine form ending in ಇ *i* or ಎ *e* (second declension). See Lesson IX.

Personal Pronouns (ಸರ್ವನಾಮ *sarvanāma*) of the Third Person

(Demonstrative Pronouns)

ಇವನು *ivanu*, he, this man
ಅವನು *avanu*, he, that man } declined like ಸೇವಕನು *sēvakanu*

ಇವಳು *ivaḷu*, she, this woman
ಅವಳು *avaḷu*, she, that woman } declined like ಸೇವಕಳು *sēvakaḷu*

[1] Thus ಅಕ್ಕ *akka*, elder sister, has its singular like ಸೇವಕನು *sēvakanu*—ಅಕ್ಕನು *akkanu*, ಅಕ್ಕನನ್ನು *akkanannu*, etc. For its plural see Lesson XVI.

THE FIRST CONJUGATION (Contd.)

Future Tense (ಭವಿಷ್ಯತ್ಕಾಲ *bhavishyatkāla*)

SINGULAR

1 ಮಾಡುವೆನು *māḍuvenu*, I shall make

2 ಮಾಡುವಿ *māḍuvi*, ಮಾಡುವೆ *māḍuve*, thou wilt make

3 m. ಮಾಡುವನು *māḍuvanu*, he will make

f. ಮಾಡುವಳು *māḍuvaḷu*, she will make

n. ಮಾಡುವುದು *māḍuvudu*,[1] (ಮಾಡುವದು *māḍuvadu*,) } it will make

PLURAL

1 ಮಾಡುವೆವು *māḍuvevu*, we shall make

2 ಮಾಡುವಿರಿ *māḍuviri*, you will make

3 m. f. ಮಾಡುವರು *māḍuvaru*, they will make

n. ಮಾಡುವುವು *māḍuvuvu*,[1] (ಮಾಡುವವು *māḍuvavu*,) } they will make

SYNTAX

Translation of the Conjunction 'And'

The conjunction *and* is represented in all cases, except the genitive and the vocative, by attaching the syllable ಊ *ū* to the final syllable of each of the words or phrases to be joined together. In the nominative and accusative cases the final ಉ *u* is elided before the addition of the affix ಊ *ū*; as, ಬ್ರಾಹ್ಮಣನೂ ಶೂದ್ರನೂ ಮಾತನಾಡುತ್ತಾರೆ *brāhmaṇanū śūdranū mātanāḍuttāre*, the Brahman and the Sudra are speaking.

In the dative case, the final ಎ *e* is elided; as, ಸೇವಕನಿಗೂ ಸೇವಕಳಿಗೂ ಸಂಬಳವನ್ನು[2] ಕೊಡುತ್ತೇನೆ[3] *sēvakanigū sēvakaḷigū sambaḷavannu koḍuttēne*, I give salary to the man-servant and to the maid-servant.

[1] This form of the neuter third person is superior from a literary point of view, but the form given in brackets is more commonly employed in ordinary writing and speech.

[2] A neuter noun of the first declension. See Lesson VII.

[3] A verb with some irregular tenses. See Lesson XIX.

In the instrumental case, the affix is joined to the case-ending by the insertion of the consonant ಲ್ *l*; as, ಬ್ರಾಹ್ಮಣರು ಅರಸರಿಂದಲೂ ಶಿಷ್ಯರಿಂದಲೂ ವಂದನೆಯನ್ನು[1] ಹೊಂದುವರು *brāhmaṇaru arasarindalū śishyarindalū vandaneyannu honduvaru*, Brahmans receive honour from kings and disciples.

In the locative, the affix is joined to the case-ending by the insertion of the consonant ಯ್ *y*; as, ದೇವರು ಪರಲೋಕದಲ್ಲಿಯೂ[2] ಭೂಲೋಕದಲ್ಲಿಯೂ[2] ಇದ್ದಾನೆ[3] *dēvaru paralōkadalliyū bhūlōkadalliyū iddhāne*, God is in heaven and in earth: or the final ಇ *i* of the case-ending may be elided, as, ಪರಲೋಕದಲ್ಲೂ *paralōkadallū*, etc.[4]

When the subject of a sentence consists of more than one noun, pronoun, etc., joined by *and*, the verb is plural. If the words forming the subject are all of the same person, the verb also is of that person. Where the words forming the subject are of different persons, if one of them is of the first person the verb is first person plural; if neither of them is first person, but one is second person, the verb is second person plural. When a subject consists of a number of words of differing genders in the third person, the verb has the gender of the last word in the subject.

The Future Tense

The future tense is used to express (i) futurity of action; (ii) habitual action, such as is represented by the present tense in English. ಬೋಧಕರು ಮೂಢರಿಗೆ ಬೋಧಿಸುವರು *bōdhakaru mūḍharige bōdhisuvaru*, teachers instruct the ignorant.

EXERCISE VI

A. Translate into English:—

1. ಕೃಷ್ಣನು ಸೇವಕಳನ್ನು ನೋಡುವನು. 2. ಅವಳು ಆ ಹುಡುಗರನ್ನು ಓಡಿಸುವಳು. 3. ಸಾತ್ವಿಕರು ಕುಂಟರನ್ನೂ ಕುರುಡರನ್ನೂ ಪ್ರೀತಿಸುವರು. 4. ಇವಳು ಸೂರ್ಯನನ್ನೂ ಚಂದ್ರನನ್ನೂ ನೋಡುತ್ತಾಳೆ. 5. ಬೋಧಕಳೇ, ಮೂಢಳಿಗೆ ಬೋಧಿ

[1] A neuter noun of the second declension. See Lesson X.

[2] A neuter noun of the first declension. See Lesson VII.

[3] For the verb *to be* see Lesson XVI.

[4] Other methods of representing the conjunction *and* will be noticed in subsequent Lessons.

ಸುವಿ. 6. ವರ್ತಕರೂ ಕುರುಬರೂ ಕಳ್ಳರನ್ನು ಓಡಿಸುವರು. 7. ಒಬ್ಬ ಬ್ರಾಹ್ಮಣನು ಮಾತನಾಡುತ್ತಾನೆ; ಅವನನ್ನು ವಂದಿಸುವೆವು. 8. ರಾಮನೇ, ಕೃಷ್ಣನ ಶಿಷ್ಯರನ್ನು ನಾಳೆ ನೋಡುವಿ. 9. ರಾಮನೂ ಕೃಷ್ಣನೂ ಅರಸನನ್ನೂ ಬ್ರಾಹ್ಮಣರನ್ನೂ ವಂದಿಸುವರು. 10. ಇವರು ಬ್ರಾಹ್ಮಣರಿಗೂ ಶೂದ್ರರಿಗೂ ಬೋಧಿಸುತ್ತಾರೆ.

B. Translate into Kanarese :—

1. That boy will salute the teacher *(fem.)*. 2. The day after to-morrow we shall see the moon. 3. Rama and Krishna will teach the boy. 4. This good woman will love that ignorant woman. 5. The thieves push the lame man and the blind man. 6. The disciple of the good man will teach the Holeyas. 7. O Brahmans, you will salute the king. 8. The shepherds will see the sun and the moon. 9. The boys push the merchant; he will put them to flight. 10. O Rama, to-morrow you will see the gardener and the shepherd.

LESSON VII

THE FIRST DECLENSION (Contd.)

Neuter

Crude form—ಮರ *mara*, tree

SINGULAR

Nom. ಮರವು *maravu*, a tree
Acc. ಮರವನ್ನು *maravannu*, a tree
Inst. ಮರದಿಂದ *maradinda*, by *or* from a tree
Dat. ಮರಕ್ಕೆ *marakke*, to a tree
Gen. ಮರದ *marada*, of a tree
Loc. ಮರದಲ್ಲಿ *maradalli*, in a tree
Voc. ಮರವೇ *maravē*, O tree

PLURAL

Nom. ಮರಗಳು *maragaḷu*, trees
Acc. ಮರಗಳನ್ನು *maragaḷannu*, trees
Inst. ಮರಗಳಿಂದ *maragaḷinda*, by *or* from trees
Dat. ಮರಗಳಿಗೆ *maragaḷige*, to trees
Gen. ಮರಗಳ *maragaḷa*, of trees
Loc. ಮರಗಳಲ್ಲಿ *maragaḷalli*, in trees
Voc. ಮರಗಳೇ *maragaḷē*, O trees

THE FIRST CONJUGATION (Contd.)

Past Tense (ಭೂತಕಾಲ *bhūtakāla*)

SINGULAR

1 ಮಾಡಿದೆನು *māḍidenu*, I made
2 ಮಾಡಿದಿ *māḍidi*, ಮಾಡಿದೆ *māḍide*, thou madest
3 m. ಮಾಡಿದನು *māḍidanu*, he made
f. ಮಾಡಿದಳು *māḍidaḷu*, she made
n. ಮಾಡಿತು *māḍitu*, it made

PLURAL

1	ಮಾಡಿದೆವು *māḍidevu*, we made	
2	ಮಾಡಿದಿರಿ *māḍidiri*, you made	
3	m. f. ಮಾಡಿದರು *māḍidaru*, they made	
	n. ಮಾಡಿದುವು *māḍiduvu*, (ಮಾಡಿದವು *māḍidavu*,)	they made

SYNTAX

The Crude Form of Nouns compounded with Verbs

The crude form of a noun is not infrequently used instead of the accusative case, and forms a compound word with the verb. In writing, no interval is to be left between the two parts of the compound. Such a compound frequently represents an English simple intransitive verb; thus, ಕೆಲಸಮಾಡು *kelasamāḍu*, to work (for ಕೆಲಸವನ್ನು ಮಾಡು *kelasavannu māḍu*); ವಾಸಮಾಡು *vāsamāḍu*, to dwell (for ವಾಸವನ್ನು ಮಾಡು *vāsavannu māḍu*). In some instances such compounds have the force of a transitive verb, and take an object in the accusative case; as, ನಾಶಮಾಡು *nāśamāḍu*, to destroy (lit. to make destruction). The word in the accusative case is the true object of ಮಾಡು *māḍu*, the crude form in the compound being an objective complement; as, ಅವರು ಈ ರಾಜ್ಯವನ್ನು ನಾಶಮಾಡಿದರು *avaru ī rājyavannu nāśamāḍidaru*, they made this kingdom destruction (*i.e.*, they destroyed this kingdom).

The Word ದೇವರು *dēvaru*, God

The word ದೇವರು *dēvaru* (plur. of ದೇವ *dēva*, 1st decl. masc.) is used in modern Kanarese for 'God,' and is followed by a singular masculine verb; as, ದೇವರು ಲೋಕವನ್ನು ನಿರ್ಮಿಸಿದನು *dēvaru lōkavannu nirmisidanu*, God created the world.

The Past Tense

The past tense in Kanarese is frequently used in cases in which we should use the present perfect tense in English.

EXERCISE VII

A. Translate into English:—

1. ಅರಸನು ರಾಜ್ಯವನ್ನು ಆಳಿದನು. 2. ಹುಡುಗರು ಅಕ್ಷರಗಳನ್ನು ನೋಡಿದರು. 3. ರಾಮನು ಅವನಿಗೆ ಕಾಗದವನ್ನೂ ಪುಸ್ತಕಗಳನ್ನೂ ತೋರಿಸಿದನು. 4. ಒಕ್ಕಲಿಗರು ಹೊಲದಲ್ಲಿ ಕೆಲಸಮಾಡುತ್ತಾರೆ. 5. ದೇವರು ಈ ಲೋಕವನ್ನು ಆಳುತ್ತಾನೆ. 6. ವರ್ತಕರೇ, ಅವರಿಗೆ ಹಣವನ್ನು ಕಳುಹಿಸಿದಿರಿ. 7. ಹುಡುಗರು ಒಂದು ತೋಟದಲ್ಲಿ ಪಾಠವನ್ನು ಓದಿದರು. 8. ಬ್ರಾಹ್ಮಣರ ಸಂಘವು ಪಟ್ಟಣದಲ್ಲಿ ಕೂಡಿತು. 9. ಆ ಹುಡುಗರು ಸ್ನೇಹಿತರನ್ನೂ ನಂಟರನ್ನೂ ನೋಡುವರು. 10. ಕೃಷ್ಣನೇ, ಪಟ್ಟಣಗಳನ್ನೂ ರಾಜ್ಯಗಳನ್ನೂ ಖಡ್ಗದಿಂದ ನಾಶಮಾಡಿದಿ.

B. Translate into Kanarese:—

1. The boys read (*past tense*) lessons in the school. 2. You saw their country. 3. The teachers sent books to them. 4. Rama and Krishna will run in the road. 5. Thou wilt shew (to) them the city. 6 God created the fields; men made the town. 7. She worked in the school of the Farmers' Society. 8. Brahmans dwell in cities and in villages. 9. I sent the king's letter to them. 10. O teachers, you shewed the path of knowledge to ignorant men.

LESSON VIII

THE SECOND DECLENSION

Masculine

(1) Crude form—ಯತಿ *yati*, ascetic

SINGULAR

Nom.	ಯತಿಯು *yatiyu*, an ascetic
Acc.	ಯತಿಯನ್ನು *yatiyannu*, an ascetic
Inst.	ಯತಿಯಿಂದ *yatiyinda*, by *or* from an ascetic
Dat.	ಯತಿಗೆ *yatige*, to an ascetic
Gen.	ಯತಿಯ *yatiya*, of an ascetic
Loc.	ಯತಿಯಲ್ಲಿ *yatiyalli*, in an ascetic
Voc.	ಯತಿಯೇ *yatiyē*, ಯತೀ *yatī*, O ascetic

PLURAL

Nom.	ಯತಿಗಳು *yatigaḷu*, ascetics
Acc.	ಯತಿಗಳನ್ನು *yatigaḷannu*, ascetics
Inst.	ಯತಿಗಳಿಂದ *yatigaḷinda*, by *or* from ascetics
Dat.	ಯತಿಗಳಿಗೆ *yatigaḷige*, to ascetics
Gen.	ಯತಿಗಳ *yatigaḷa*, of ascetics
Loc.	ಯತಿಗಳಲ್ಲಿ *yatigaḷalli*, in ascetics
Voc.	ಯತಿಗಳೇ *yatigaḷē*, O ascetics

(2) Crude form—ದೊರೆ *dore*, master, king

SINGULAR

Nom.	ದೊರೆ *dore*, a master
Acc.	ದೊರೆಯನ್ನು *doreyannu*, a master
Inst.	ದೊರೆಯಿಂದ *doreyinda*, by *or* from a master
Dat.	ದೊರೆಗೆ *dorege*, to a master
Gen.	ದೊರೆಯ *doreya*, of a master
Loc.	ದೊರೆಯಲ್ಲಿ *doreyalli*, in a master
Voc.	ದೊರೆಯೇ *doreyē*, O master

PLURAL

Nom. ದೊರೆಗಳು *doregaḷu*, masters
Acc. ದೊರೆಗಳನ್ನು *doregaḷannu*, masters
Inst. ದೊರೆಗಳಿಂದ *doregaḷinda*, by *or* from masters
Dat. ದೊರೆಗಳಿಗೆ *doregaḷige*, to masters
Gen. ದೊರೆಗಳ *doregaḷa*, of masters
Loc. ದೊರೆಗಳಲ್ಲಿ *doregaḷalli*, in masters
Voc. ದೊರೆಗಳೇ *doregaḷē*, O masters

THE FIRST CONJUGATION (Contd.)

Contingent Future Tense (ಸಂಭಾವನಾರೂಪ *sambhāvanārūpa*)

SINGULAR

1	ಮಾಡಿಯೇನು *māḍiyēnu*,[1] (ಮಾಡ್ಯೇನು *māḍyēnu*,) (ಮಾಡೇನು *māḍēnu*,)	I may make
2	ಮಾಡೀಯೆ *māḍīye*, (ಮಾಡೀ *māḍī*,)	thou mayest make
3	m. ಮಾಡಿಯಾನು *māḍiyānu*, (ಮಾಡ್ಯಾನು *māḍyānu*,) (ಮಾಡಾನು *māḍānu*,)	he may make
	f. ಮಾಡಿಯಾಳು *māḍiyāḷu*, (ಮಾಡ್ಯಾಳು *māḍyāḷu*,) (ಮಾಡಾಳು *māḍālu*,)	she may make
	n. ಮಾಡೀತು *māḍītu*, it may make	

PLURAL

1	ಮಾಡಿಯೇವು *māḍiyēvu*, (ಮಾಡ್ಯೇವು *māḍyēvu*,) (ಮಾಡೇವು *māḍēvu*,)	we may make
2	ಮಾಡೀರಿ *māḍīri*, you may make	

[1] Of the alternative forms given, the first is the most correct historically, but the second and third are commonly used.

3 m.f. ಮಾಡಿಯಾರು *māḍiyāru,*		
(ಮಾಡ್ಯಾರು *māḍyāru,*)	they may make	
(ಮಾಡಾರು *māḍāru,*)		
n. ಮಾಡಿಯಾವು *māḍiyāvu,*		
(ಮಾಡ್ಯಾವು *māḍyāvu,*)	they may make	
(ಮಾಡಾವು *māḍāvu,*)		

SYNTAX

The Contingent Future Tense

The contingent future tense expresses probability, possibility, or uncertainty; "I shall probably make," "I may perhaps make."

This tense is not very commonly used. The invariable verbal form ಬಹುದು *bahudu* in combination with an infinitive is a frequent substitute for it. See Lesson XIX.

Translation of Interrogative Sentences (ಪ್ರಶ್ನೆ *praśne*)

The termination ಓ *ō* or ಏ *ē* added to a word gives to it, or to the sentence in which it occurs, an interrogative meaning; as, ದೊರೆಯು ಕೆಲಸಮಾಡುತ್ತಾನೆ *doreyu kelasamāḍuttāne,* the master is working; ದೊರೆಯು ಕೆಲಸಮಾಡುತ್ತಾನೋ? *doreyu kelasamāḍuttānō,* is the master working? In the second person, singular or plural, of verbs, the termination ಆ *ā* is frequently used instead; as, ಮಾತನಾಡುತ್ತೀಯಾ? *mātanāḍuttīyā,* are you speaking?

EXERCISE VIII

*A. Translate into English—

1. ಈ ಯತಿಯು ವನದಲ್ಲಿ ವಾಸಮಾಡುತ್ತಾನೋ? 2. ಪೂಜಾರಿಯು ದೇವಾಲಯದಲ್ಲಿ ವಿಗ್ರಹವನ್ನು ವಂದಿಸುವನು. 3. ಪಾಪಿಗಳು ದೇವರನ್ನು ನೋಡ್ಯಾರೋ? 4. ಆ ಹುಡುಗನು ತಂದೆಯ ಕಾಗದವನ್ನು ಓದ್ಯಾನು. 5. ದೇವರು ಪಾಪಿಗಳನ್ನು ಕ್ಷಮಿಸ್ಯಾನೋ? ಹೌದು, ಅವರನ್ನು ಕ್ಷಮಿಸುವನು. 6. ಮನುಷ್ಯರು ದೇವಾಲಯಗಳಲ್ಲಿಯೂ ವನಗಳಲ್ಲಿಯೂ ದೇವರನ್ನು ವಂದಿಸ್ಯಾರು. 7. ರಾಮನೇ, ವನದಲ್ಲಿ ಮುನಿಗಳನ್ನು ನೋಡೀಯೆ. 8. ಈ ಹುಳವು ಮರಗಳನ್ನು

ಗಿಡಗಳನ್ನೂ ನಾಶಮಾಡೀತು. 9. ದೊರೆಯು ಸಿಪಾಯಿಗಳನ್ನು ಪಟ್ಟಣಕ್ಕೆ ಕಳುಹಿಸಿದನೋ? 10. ಸ್ವಾಮಿಯ ಶಿಷ್ಯರು ಊಮೆಗಳಿಗೂ ಕುಂಟರಿಗೂ ಉಪಕಾರಮಾಡಿದರು.

B. Translate into Kanarese:—

1. I may perhaps see the priest. 2. May the assembly meet in the temple? 3. In the forest did you see the trees and shrubs? 4. You may help the prudent men. 5. The soldiers destroyed the fields and the forests. 6. We may salute the god in the temple. 7. The devotees may shew (to) Rama the path in the forest. 8. The king may perhaps forgive the thieves and the sinners. 9. Will you help the ignorant people in the village? 10. Did the priest shew the image to the devotees in the temple?

LESSON IX

THE SECOND DECLENSION (Contd.)

Feminine

(1) Crude form—ಹುಡುಗಿ *huḍugi*, girl

SINGULAR

Nom. ಹುಡುಗಿಯು *huḍugiyu*, a girl
Acc. ಹುಡುಗಿಯನ್ನು *huḍugiyannu*, a girl
Inst. ಹುಡುಗಿಯಿಂದ *huḍugiyinda*, by *or* from a girl
Dat. ಹುಡುಗಿಗೆ *huḍugige*, to a girl
Gen. ಹುಡುಗಿಯ *huḍugiya*, of a girl
Loc. ಹುಡುಗಿಯಲ್ಲಿ *huḍugiyalli*, in a girl
Voc. ಹುಡುಗಿಯೇ *huḍugiyē*, ಹುಡುಗೀ *huḍugī*, O girl

PLURAL

Nom. ಹುಡುಗಿಯರು *huḍugiyaru*, girls
Acc. ಹುಡುಗಿಯರನ್ನು *huḍugiyarannu*, girls
Inst. ಹುಡುಗಿಯರಿಂದ *huḍugiyarinda*, by *or* from girls
Dat. ಹುಡುಗಿಯರಿಗೆ *huḍugiyarige*, to girls
Gen. ಹುಡುಗಿಯರ *huḍugiyara*, of girls
Loc. ಹುಡುಗಿಯರಲ್ಲಿ *huḍugiyaralli*, in girls
Voc. ಹುಡುಗಿಯರೇ *huḍugiyarē*, O girls

Many masculine words of the first declension have their feminine forms corresponding to the above.

Words ending in ಈ *ī*, as ಸ್ತ್ರೀ *strī*, woman, are declined like ಹುಡುಗಿ *huḍugi*, but retain the long vowel throughout.

(2) Crude form—ಸೊಸೆ *sose*, daughter-in-law

SINGULAR

Nom. ಸೊಸೆಯು *soseyu*, a daughter-in-law
Acc. ಸೊಸೆಯನ್ನು *soseyannu*, a daughter-in-law
Inst. ಸೊಸೆಯಿಂದ *soseyinda*, by *or* from a daughter-in-law

Dat. ಸೊಸೆಗೆ *sosege*, to a daughter-in-law
Gen. ಸೊಸೆಯ *soseya*, of a daughter-in-law
Loc. ಸೊಸೆಯಲ್ಲಿ *soseyalli*, in a daughter-in-law
Voc. ಸೊಸೆಯೇ *soseyē*, O daughter-in-law

PLURAL

Nom. ಸೊಸೆಯರು *soseyaru*, daughters-in-law
Acc. ಸೊಸೆಯರನ್ನು *soseyarannu*, daughters-in-law
Inst. ಸೊಸೆಯರಿಂದ *soseyarinda*, by *or* from daughters-in-law
Dat. ಸೊಸೆಯರಿಗೆ *soseyarige*, to daughters-in-law
Gen. ಸೊಸೆಯರ *soseyara*, of daughters-in-law
Loc. ಸೊಸೆಯರಲ್ಲಿ *soseyaralli*, in daughters-in-law
Voc. ಸೊಸೆಯರೇ *soseyarē*, O daughters-in-law

THE FIRST CONJUGATION (Contd.)

Imperative Mood (ವಿಧಿರೂಪ *vidhirūpa*)

SINGULAR

1 ಮಾಡುವೆ *māḍuve*, ಮಾಡಲಿ *māḍali*, — let me make
2 ಮಾಡು *māḍu*, ಮಾಡುವುದು *māḍuvudu*,[1] — make (thou)
3 ಮಾಡಲಿ *māḍali*, ಮಾಡುವುದು *māḍuvudu*,[1] — let him (her, it) make

PLURAL

1 ಮಾಡುವ *māḍuva*, ಮಾಡುವಾ *māḍuvā*, ಮಾಡಲಿ *māḍali*, ಮಾಡೋಣ *māḍōṇa*, — let us make
2 ಮಾಡಿರಿ *māḍiri*, ಮಾಡುವುದು *māḍuvudu*,[1] — make (you)
3 ಮಾಡಲಿ *māḍali*, ಮಾಡುವುದು *māḍuvudu*,[1] — let them make

[1] Or ಮಾಡುವದು *māḍuvadu*; see p. 26, footnote 1.

SYNTAX

Personal Pronouns of the Third Person
(Demonstrative Pronouns)

The pronouns ಈತನು *ītanu*, this man, he, ಆತನು *ātanu*, that man, he, ಈಕೆಯು *īkeyu*, this woman, she, ಆಕೆಯು *ākeyu*, that woman, she, are used in respectful speech. ಇವನು *ivanu*, ಅವನು *avanu*, and their feminine forms are used only of inferiors by superiors. The plural forms ಇವರು *ivaru*, ಅವರು *avaru*, are, however, used in all circumstances, as the more honorific forms mentioned above have no plurals. ಈತನು *ītanu* and ಆತನು *ātanu* are declined like ಸೇವಕನು *sēvakanu*, ಈಕೆಯು *īkeyu* and ಆಕೆಯು *ākeyu* like ಸೊಸೆಯು *soseyu*.

Postpositions

The various relations expressed by the cases are supplemented by the use of *postpositions*, which are similar to English prepositions with the following differences.

(*a*) The postpositions *follow* the noun which they "govern," that noun being usually in the genitive case; as ಮರದ ಮೇಲೆ *marada mēle*, upon a tree; ಅವರ ಸಂಗಡ *avara sangaḍa*, in company with them.

(*b*) While these words belong in general to the class of invariables, yet some of them are declined wholly or partially. See Lesson XIX.

EXERCISE IX

A. Translate into English:—

1. ಯತಿಯೇ, ಪಟ್ಟಣದ ಹೊರಗೆ ವಾಸಮಾಡು. 2. ಬ್ರಾಹ್ಮಣಗಿತ್ತಿಯರು ದೇವಾಲಯದೊಳಗೆ[1] ಸರಸ್ವತಿಯನ್ನು ವಂದಿಸುತ್ತಾರೆ. 3. ಬ್ರಾಹ್ಮಣನ ಹೆಂಡತಿಯು ಕುಂಟಿಗೆ ಉಪಕಾರ ಮಾಡುವಳೋ? ನೋಡೋಣ. 4. ದೇವರೇ, ಮೂಢರಿಗೆ ಬೋಧಿಸು! ಸಾತ್ವಿಕರನ್ನು ಕಾಪಾಡು! 5. ದೇವರು ದಯದಿಂದಲೂ ಉಪಕಾರದಿಂದಲೂ ಈ ಲೋಕವನ್ನು ಆಳುತ್ತಾನೆ. ಆತನನ್ನು ವಂದಿಸುವಾ! 6. ಅವರು ಈ ದೇವಿಗೆ ಪಟ್ಟಣದ ಮುಂದೆ ಒಂದು ದೇವಾಲಯವನ್ನು ಕಟ್ಟಲಿ. 7. ಈತನ ಹೆಂಡ

[1] *Lōpasandhi* for ದೇವಾಲಯದ ಒಳಗೆ.

ತಿಯು ಅತ್ತೆಯನ್ನೂ ತಂಗಿಯರನ್ನೂ ಪ್ರೀತಿಸುತ್ತಾಳೆ. 8. ಹುಡುಗಿಯರೇ, ಮಠದಲ್ಲಿ ಪಾಠಗಳನ್ನು ಓದಿರಿ. 9. ಬೋಧಕರು ಹುಡುಗರ ಮೇಲೆಯೂ ಹುಡುಗಿಯರ ಮೇಲೆಯೂ ದಯತೋರಿಸಲಿ. 10. ಸ್ವಾಮೀ, ಪಾಪಿಗಳನ್ನು ದಯದಿಂದ ಕ್ಷಮಿಸು.

B. Translate into Kanarese:—

1. Let the teacher's wife love the girls. 2. O God, shew favour upon the farmers in the villages of this country. 3. The Brahman women are assembling on (in) the bank of the Ganges. Let us salute them. 4. The king's wife is speaking with the girl. 5. Let her send money to (her) relations and friends. 6. O servants of God, dwell within the temple. 7. They cast (*past*) the thieves outside the city. 8. O mother-in-law, do a kindness to (your) daughter-in-law. 9. Let the king rule the country with kindness (*instr.*). 10. Place (*plur.*) the books and papers inside the girls' school.

LESSON X

THE SECOND DECLENSION (Contd.)

Neuter

(1) Crude form—ಕುರಿ *kuri*, sheep

SINGULAR

Nom. ಕುರಿಯು *kuriyu*, a sheep
Acc. ಕುರಿಯನ್ನು *kuriyannu*, a sheep
Inst. ಕುರಿಯಿಂದ *kuriyinda*, by *or* from a sheep
Dat. ಕುರಿಗೆ *kurige*, to a sheep
Gen. ಕುರಿಯ *kuriya*, of a sheep
Loc. ಕುರಿಯಲ್ಲಿ *kuriyalli*, in a sheep
Voc. ಕುರಿಯೇ *kuriyē*, O sheep

PLURAL

Nom. ಕುರಿಗಳು *kurigaḷu*, sheep
Acc. ಕುರಿಗಳನ್ನು *kurigaḷannu*, sheep
Inst. ಕುರಿಗಳಿಂದ *kurigaḷinda*, by *or* from sheep
Dat. ಕುರಿಗಳಿಗೆ *kurigaḷige*, to sheep
Gen. ಕುರಿಗಳ *kurigaḷa*, of sheep
Loc. ಕುರಿಗಳಲ್ಲಿ *kurigaḷalli*, in sheep
Voc. ಕುರಿಗಳೇ *kurigaḷē*, O sheep

(2) Crude form—ಕುದುರೆ *kudure*, horse

SINGULAR

Nom. ಕುದುರೆಯು *kudureyu*, a horse
Acc. ಕುದುರೆಯನ್ನು *kudureyannu*, a horse
Inst. ಕುದುರೆಯಿಂದ *kudureyinda*, by *or* from a horse
Dat. ಕುದುರೆಗೆ *kudurege*, to a horse
Gen. ಕುದುರೆಯ *kudureya*, of a horse
Loc. ಕುದುರೆಯಲ್ಲಿ *kudureyalli*, in a horse
Voc. ಕುದುರೆಯೇ *kudureyē*, O horse

PLURAL

Nom. ಕುದುರೆಗಳು *kuduregaḷu*, horses
Acc. ಕುದುರೆಗಳನ್ನು *kuduregaḷannu*, horses
Inst. ಕುದುರೆಗಳಿಂದ *kuduregaḷinda*, by *or* from horses
Dat. ಕುದುರೆಗಳಿಗೆ *kuduregaḷige*, to horses
Gen. ಕುದುರೆಗಳ *kuduregaḷa*, of horses
Loc. ಕುದುರೆಗಳಲ್ಲಿ *kuduregaḷalli*, in horses
Voc. ಕುದುರೆಗಳೇ *kuduregaḷē*, O horses

(3) Crude form—ಕೈ *kei*, hand

SINGULAR

Nom. ಕೈಯು *keiyu*, a hand
Acc. ಕೈಯನ್ನು *keiyannu*, a hand
Inst. ಕೈಯಿಂದ *keiyinda*, by *or* from a hand
Dat. ಕೈಗೆ *keige*, to a hand
Gen. ಕೈಯ *keiya*, of a hand
Loc. ಕೈಯಲ್ಲಿ *keiyalli*, in a hand
Voc. ಕೈಯೇ *keiyē*, O hand

PLURAL

Nom. ಕೈಗಳು *keigaḷu*, hands
Acc. ಕೈಗಳನ್ನು *keigaḷannu*, hands
Inst. ಕೈಗಳಿಂದ *keigaḷinda*, by *or* from hands
Dat. ಕೈಗಳಿಗೆ *keigaḷige*, to hands
Gen. ಕೈಗಳ *keigaḷa*, of hands
Loc. ಕೈಗಳಲ್ಲಿ *keigaḷalli*, in hands
Voc. ಕೈಗಳೇ *keigaḷē*, O hands

THE FIRST CONJUGATION (Contd.)

Negative Mood (ನಿಷೇಧರೂಪ *nishēdharūpa*)

SINGULAR

1 ಮಾಡೆನು *māḍenu*, I do (will) not make
2 ಮಾಡೆ *māḍe*, thou dost (wilt) not make
3 m. ಮಾಡನು *māḍanu*, he does (will) not make
f. ಮಾಡಳು *māḍaḷu*, she does (will) not make
n. ಮಾಡದು *māḍadu*, it does (will) not make

PLURAL

1 ಮಾಡೆವು *māḍevu*, we do (will) not make

2 ಮಾಡರಿ *māḍari*, you do (will) not make

3 m. f. ಮಾಡರು *māḍaru*, they do (will) not make

n. ಮಾಡವು *māḍavu*, they do (will) not make

The negative mood, except in some special cases, is comparatively rarely used. For other negative forms see Lesson XII.

EXERCISE X

A. Translate into English:—

1. ಈ ವರುಷದಲ್ಲಿ ಒಕ್ಕಲಿಗರು ಈ ಹೊಲವನ್ನು ಸಾಗುವಳೀಮಾಡರು. 2. ಈ ಜಾತಿಯ ಪಕ್ಷಿಗಳು ಮರಗಳಲ್ಲಿ ವಾಸಮಾಡುತ್ತವೆಯೋ? 3. ಈ ವರುಷದಲ್ಲಿ ಮಳೆಯು ಸಾಲದು; ರಾಗಿಯ ಬೆಳೆಯು ಸಿಕ್ಕದು. 4. ರಾತ್ರಿಯಲ್ಲಿ ಒಂದು ಹುಲಿಯು ಒಂದು ಕುರಿಮರಿಯನ್ನು ಕೊಂದುಹಾಕಿತು. 5. ದೇವರು ಪಾಪಿಗಳ ಪ್ರಾರ್ಥನೆಯನ್ನು ಕೇಳನೋ? ಆತನ ಮುಂದೆ ಪ್ರಾರ್ಥನೇಮಾಡಿರಿ. 6. ವಿವೇಕಿಯು ಬಂಡೆಯ ಮೇಲೆ ಮನೆಯನ್ನು ಕಟ್ಟಿದನು. 7. ಅವರು ಈ ಸಂಗತಿಯನ್ನು ಕಿವಿಯಿಂದ ಕೇಳಿದರೋ? ಆ ಸಂಗತಿಯನ್ನು ಕೇಳಿದರು, ಮರೆಮಾಡಿದರು. 8. ಸಾತ್ವಿಕರು ದೇವರನ್ನೂ ಮನುಷ್ಯರನ್ನೂ ಪ್ರಾಣಿಗಳನ್ನೂ ಪ್ರೀತಿಮಾಡುವರು. 9. ಈ ಭೂಮಿಯಲ್ಲಿ ಬೆಳ್ಳಿಯು ಸಿಕ್ಕೀತೋ? ಈ ಭೂಮಿಯಲ್ಲಿ ಸಿಕ್ಕದು; ಹೊಳೆಯ ಸಮೀಪದಲ್ಲಿ ಸಿಕ್ಕುವುದು. 10. ಆ ಹುಡುಗನು ಪಾಠಗಳನ್ನು ಓದನು; ಅವನು ಕೆರೆಯ ಕಟ್ಟೆಯ ಮೇಲೆ ಆಡುತ್ತಾನೆ.

B. Translate into Kanarese:—

1. That dog does not bite. 2. Put the ragi and rice inside the house. 3. A crop of ragi will not be obtained in wet land. 4. The monkeys destroyed the crop in the night. 5. They will not build a house on (in) the bank of the river. 6. We do not make known the circumstance to them. 7. The farmers cast (*pres.*) seed in the ground. 8. Will you cultivate the fields in the neighbourhood of the city? 9. The dogs put-to-flight (*past*) the tiger-cubs. 10. At night the animals gather-together in the neighbourhood of the rivers.

LESSON XI

THE THIRD DECLENSION

The Third Declension consists of words whose crude form ends in the vowel ಉ *u*. This declension embraces two classes of words; in one the final ಉ *u* is invariable; *i.e.*, it is not elided when terminations are attached to the crude form, but requires the insertion of a euphonic consonant (ಆಗಮಸಂಧಿ *āgamasandhi*). In the other class, the final ಉ *u* is variable; *i.e.*, it is elided (ಲೋಪಸಂಧಿ *lōpasandhi*) in the addition of case-endings beginning with a vowel.

THE THIRD (A) DECLENSION

Words whose Crude Form ends in ಉ *u* invariable[1]

Masculine

Crude form—ಗುರು *guru,* religious teacher

SINGULAR

Nom.	ಗುರುವು *guruvu*, a teacher
Acc.	ಗುರುವನ್ನು *guruvannu*, a teacher
Inst.	ಗುರುವಿನಿಂದ *guruvininda,* by *or* from a teacher
Dat.	ಗುರುವಿಗೆ *guruvige*, to a teacher
Gen.	ಗುರುವಿನ *guruvina*, of a teacher
Loc.	ಗುರುವಿನಲ್ಲಿ *guruvinalli*, in a teacher
Voc.	ಗುರುವೇ *guruvē*, O teacher

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[1] The following classes of words have the ಉ *u* invariable: (*a*) All declinable words of Sanskrit origin ending in ಉ *u*. (*b*) Kanarese words of not more than two syllables, provided that the vowel of the first syllable is short and that the consonant of the second syllable is simple. Thus ನಡು *naḍu* belongs to this class, but ಊರು *ūru* (which has its first syllable long), ಗಂಟು (ಗಣ್ಟು) *gaṇṭu* (which has its second consonant compound), and ಕನಸು *kanasu* (which has more than two syllables), do not belong to it.

PLURAL

Nom. ಗುರುಗಳು *gurugaḷu*, teachers
Acc. ಗುರುಗಳನ್ನು *gurugaḷannu*, teachers
Inst. ಗುರುಗಳಿಂದ *gurugaḷinda*, by *or* from teachers
Dat. ಗುರುಗಳಿಗೆ *gurugaḷige*, to teachers
Gen. ಗುರುಗಳ *gurugaḷa*, of teachers
Loc. ಗುರುಗಳಲ್ಲಿ *gurugaḷalli*, in teachers
Voc. ಗುರುಗಳೇ *gurugaḷē*, O teachers

Feminine

Crude form—ವಧು *vadhu*, bride

SINGULAR

Nom. ವಧುವು *vadhuvu*, a bride
Acc. ವಧುವನ್ನು *vadhuvannu*, a bride
Inst. ವಧುವಿನಿಂದ *vadhuvininda*, by *or* from a bride
Dat. ವಧುವಿಗೆ *vadhuvige*, to a bride
Gen. ವಧುವಿನ *vadhuvina*, of a bride
Loc. ವಧುವಿನಲ್ಲಿ *vadhuvinalli*, in a bride
Voc. ವಧುವೇ *vadhuvē*, O bride

PLURAL

Nom. ವಧುಗಳು *vadhugaḷu*, brides
Acc. ವಧುಗಳನ್ನು *vadhugaḷannu*, brides
Inst. ವಧುಗಳಿಂದ *vadhugaḷinda*, by *or* from brides
Dat. ವಧುಗಳಿಗೆ *vadhugaḷige*, to brides
Gen. ವಧುಗಳ *vadhugaḷa*, of brides
Loc. ವಧುಗಳಲ್ಲಿ *vadhugaḷalli*, in brides
Voc. ವಧುಗಳೇ *vadhugaḷē*, O brides

Neuter

Crude form—ಕರು *karu*, calf

SINGULAR

Nom. ಕರುವು *karuvu*, a calf
Acc. ಕರುವನ್ನು *karuvannu*, a calf
Inst. ಕರುವಿನಿಂದ *karuvininda*, by *or* from a calf
Dat. ಕರುವಿಗೆ *karuvige*, to a calf

Gen. ಕರುವಿನ *karuvina*, of a calf
Loc. ಕರುವಿನಲ್ಲಿ *karuvinalli*, in a calf
Voc. ಕರುವೇ *karuvē*, O calf

PLURAL

Nom. ಕರುಗಳು *karugaḷu*, calves
Acc. ಕರುಗಳನ್ನು *karugaḷannu*, calves
Inst. ಕರುಗಳಿಂದ *karugaḷinda*, by *or* from calves
Dat. ಕರುಗಳಿಗೆ *karugaḷige*, to calves
Gen. ಕರುಗಳ *karugaḷa*, of calves
Loc. ಕರುಗಳಲ್ಲಿ *karugaḷalli*, in calves
Voc. ಕರುಗಳೇ *karugaḷē*, O calves

Words whose crude form ends in ಋ *ṛi* belong to this declension ; as,

Crude form——ಪಿತೃ *pitṛi*, father, ancestor

SINGULAR

Nom. ಪಿತೃವು *pitṛivu*, an ancestor
Acc. ಪಿತೃವನ್ನು *pitṛivannu*, an ancestor
etc.

PLURAL

Nom. ಪಿತೃಗಳು *pitṛigaḷu*, ancestors
Acc. ಪಿತೃಗಳನ್ನು *pitṛigaḷannu*, ancestors
etc.

THE FIRST CONJUGATION (Contd.)

Participial and Infinitive Forms

The following forms, which correspond more or less to the English participles, verbal nouns, and infinitive mood, are classified as ಕಾರಕಕೃದಂತ *kārakakṛidanta* and ಅವ್ಯಯಕೃದಂತ *avyayakṛidanta.* Words of the former class are capable of attaching suffixes and are included in declinables ; those of the latter class are invariable (with the exception of an infinitive form noticed on page 47), and are reckoned as belonging to the class of verbs.

I. ಕಾರಕಕೃದಂತ (*kārakakṛidanta*)

(1) Relative Participles (ಕೃದ್ವಾಚಿ *kṛidvāchi*)

Present and Future	ಮಾಡುವ *māḍuva*
Past	ಮಾಡಿದ *māḍida*
Negative	ಮಾಡದ *māḍada*

To translate the relative participles without explanation requires some such clumsy circumlocution as, "who or which makes," *or* "whom or which somebody or something makes." The reader is referred to Lessons XX, XXI, where the subject is treated at length.

(2) "Participial Nouns" (ಕೃನ್ನಾಮ *kṛinnāma*)

These are formed by adding the personal pronouns of the third person to the relative participles; thus, the present relative participle ಮಾಡುವ *māḍuva* + ಅವನು *avanu* = ಮಾಡುವವನು *māḍuvavanu*, he who makes (will make), *or* he whom I (thou, he, she, it, we, you, they) make (will make).

ಮಾಡುವ *māḍuva* + ಅವಳು *avaḷu* = ಮಾಡುವವಳು *māḍuvavaḷu*, she, etc.

ಮಾಡುವ *māḍuva* + ಉದು *udu* = ಮಾಡುವುದು (*māḍuvudu*), it etc.[1]

From past relative participle: ಮಾಡಿದವನು *māḍidavanu*, ಮಾಡಿದವಳು *māḍidavaḷu*, ಮಾಡಿದುದು *māḍidudu*.[1]

From negative relative participle: ಮಾಡದವನು *māḍadavanu*, ಮಾಡದವಳು *māḍadavaḷu*, ಮಾಡದುದು *māḍadudu*.[1]

The neuter forms ಮಾಡುವುದು *māḍuvudu* (ಮಾಡುವದು *māḍuvadu*), ಮಾಡಿದುದು *māḍidudu*, (ಮಾಡಿದದು *māḍidadu*), ಮಾಡದುದು *māḍadudu*, (ಮಾಡದದು *māḍadadu*), are used in the sense of English verbal nouns (ಭಾವಕೃದಂತ *bhāvakṛidanta*), the action of

[1] The termination ಉದು *udu* is an archaic form of ಅದು *adu*, it (see Lesson XVII). The modern forms ಮಾಡುವದು *māḍuvadu*, ಮಾಡಿದದು *māḍidadu*, ಮಾಡದದು *māḍadadu* are in common use, but (as noticed on p. 26) the forms ending in ಉದು *udu* are regarded as superior from a literary point of view. Popular usage still further modifies the past form into ಮಾಡಿದ್ದು *māḍiddu* and the negative into ಮಾಡದ್ದು *māḍaddu*.

making, the action of having made, the action of not making. See further, Lessons XX, XXII.

We have now found the form ಮಾಡುವುದು *māḍuvudu* (ಮಾಡುವದು *māḍuvadu*) used in the following different ways:—(1) Future tense 3rd. sing. neut. (2) Imperative 2nd and 3rd sing. and plural. (3) Participial noun neuter.

The form ಮಾಡೋಣ *māḍōna* is also used as a verbal noun (ಭಾವರೂಪ *bhāvarūpa*) in the same sense as the above.

2. ಅವ್ಯಯಕೃದಂತ *avyayakṛidanta*

(1) Verbal Participles (ಕ್ರಿಯಾನ್ಯೂನ *kriyānyūna*)

Present and Future	ಮಾಡುತ್ತ *māḍutta*, ಮಾಡುತ್ತಲು *māḍuttalu*, ಮಾಡುತ್ತಾ *māḍuttā*, making
Past	ಮಾಡಿ *māḍi*, having made
Negative	ಮಾಡದೆ *māḍade*, not making, *or* not having made

For remarks on the use of these Participles see Lesson XV.

(2) Infinitive Mood (ಭಾವರೂಪ *bhāvarūpa*)

ಮಾಡಲು *māḍalu*, to make. This form has also a dative case ಮಾಡಲಿಕ್ಕೆ *māḍalikke*, for the making.[1]

ಮಾಡ *māḍa*, to make.

EXERCISE XI

A. Translate into English:—

1. ಯೇಸುವು ಮನುಷ್ಯರಿಗೆ ಉಪಕಾರಮಾಡಿದನು. 2. ಆತನ ಶತ್ರುಗಳು ಆತನನ್ನು ಕೊಂದುಹಾಕಿದರು. 3. ಗುರುವಿನ ಶಿಷ್ಯರು ವಿಷ್ಣುವನ್ನು ಭಕ್ತಿಯಿಂದ ಪೂಜಿಸಲು ಅಪೇಕ್ಷಿಸುತ್ತಾರೆ. 4. ಸಾತ್ವಿಕರು ಪಿತೃಗಳನ್ನು ಸನ್ಮಾನಿಸಿ ಭ್ರಾತೃಗಳನ್ನು ಪ್ರೀತಿಮಾಡುತ್ತಾರೆ. 5. ಅರಸನು ಮಂತ್ರಿಗಳ ಮುಖಾಂತರ ಈ ದೇಶವನ್ನು ಆಳುತ್ತಾನೆ. 6. ಬ್ರಾಹ್ಮಣರು ವಿಷ್ಣುವಿನ ಗುಡಿಯನ್ನು ಸೇರಿ ಆತನನ್ನು ವಂದಿಸಲು ಪ್ರಾರಂಭಿಸುವರು. 7. ಪ್ರಭುಗಳು ಶತ್ರುಗಳನ್ನು ಜಯಿಸಿ ಓಡಿಸಿದರು. 8. ಮನುಷ್ಯರು ಯೇಸುವಿನ ಮುಖಾಂತರ ದೇವರಿಗೆ ಪ್ರಾರ್ಥನೇಮಾಡಲಿ.

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[1] It is a curious feature of a number of ಅವ್ಯಯ *avyaya*, *i.e.*, 'invariable' words in Kanarese, that they are partially, or even completely, declinable.

9. ವರ್ತಕರೇ, ಆ ವಸ್ತುಗಳನ್ನು ಮಾರಲಿಕ್ಕೆ ಪ್ರಯತ್ನಮಾಡುವಿರೋ? 10. ಒಕ್ಕಲಿಗರು ಹಸುಗಳನ್ನೂ ಕರುಗಳನ್ನೂ ಮನೆಯೊಳಗೆ ಕಾಪಾಡುತ್ತಾರೆ.

B. Translate into English:—

1. The king's enemies will overcome the nobles. 2. The guru, having come-into the house, begins to teach. 3. God desires to forgive sinners through Jesus. 4. They will attempt to build a temple to Vishnu. 5. Men must reverence (*imperat.*) God and the king. 6. Send this article to the master by (means of) the servant. 7. The soldiers will arrive-at the enemies' city to-morrow. 8. The merchant desires to sell a cow and a horse to the farmer. 9. We shall attempt to cultivate the wet land. 10. You will make the affair known to them through their friends.

LESSON XII

THE THIRD (B) DECLENSION

Words whose Crude Form ends in ಉ *u* variable[1]

Masculine

Crude form—ಅರಸು *arasu*, king

SINGULAR

Nom. ಅರಸು *arasu*, a king
Acc. ಅರಸನ್ನು *arasannu*, a king
Inst. ಅರಸಿನಿಂದ *arasininda*, by *or* from a king
Dat. ಅರಸಿಗೆ *arasige*, to a king
Gen. ಅರಸಿನ *arasina*, of a king
Loc. ಅರಸಿನಲ್ಲಿ *arasinalli*, in a king
Voc. ಅರಸೇ *arasē*, O king

PLURAL

Nom. ಅರಸುಗಳು *arasugaḷu*, kings
Acc. ಅರಸುಗಳನ್ನು *arasugaḷannu*, kings
Inst. ಅರಸುಗಳಿಂದ *arasugaḷinda*, by *or* from kings
Dat. ಅರಸುಗಳಿಗೆ *arasugaḷige*, to kings
Gen. ಅರಸುಗಳ *arasugaḷa*, of kings
Loc. ಅರಸುಗಳಲ್ಲಿ *arasugaḷalli*, in kings
Voc. ಅರಸುಗಳೇ *arasugaḷē*, O kings

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[1] This class consists of (1) Kanarese words and *tadbhavas* having more than two syllables: (2) dissyllabic Kanarese words with a long vowel in the first syllable or a compound consonant in the second: and (3) words of foreign origin with a final consonant naturalized in Kanarese; as, ಹುಕ್ಕುಮು *hukkumu* (Hind. ಹುಕುಂ *hukum*), command; ಬುಕ್ಕು *bukku* (Eng.), book.

Feminine

Crude form—ಹೆಂಗಸು *henggasu*, woman

SINGULAR

Nom. ಹೆಂಗಸು *henggasu*, a woman
Acc. ಹೆಂಗಸನ್ನು *henggasannu*, a woman
Inst. ಹೆಂಗಸಿನಿಂದ *henggasininda*, by *or* from a woman
Dat. ಹೆಂಗಸಿಗೆ *henggasige*, to a woman
Gen. ಹೆಂಗಸಿನ *henggasina*, of a woman
Loc. ಹೆಂಗಸಿನಲ್ಲಿ *henggasinalli*, in a woman
Voc. ಹೆಂಗಸೇ *henggasē*, O woman

PLURAL

Nom. ಹೆಂಗಸರು *henggasaru*, women
Acc. ಹೆಂಗಸರನ್ನು *henggasarannu*, women
Inst. ಹೆಂಗಸರಿಂದ *henggasarinda*, by *or* from women
Dat. ಹೆಂಗಸರಿಗೆ *henggasarige*, to women
Gen. ಹೆಂಗಸರ *henggasara*, of women
Loc. ಹೆಂಗಸರಲ್ಲಿ *henggasaralli*, in women
Voc. ಹೆಂಗಸರೇ *henggasarē*, O women

Neuter

Crude form—ಕೂಸು *kūsu*, child

SINGULAR

Nom. ಕೂಸು *kūsu*, a child
Acc. ಕೂಸನ್ನು *kūsannu*, a child
Inst. ಕೂಸಿನಿಂದ *kūsininda*,[1] by *or* from a child
Dat. ಕೂಸಿಗೆ *kūsige*, to a child
Gen. ಕೂಸಿನ *kūsina*, of a child
Loc. ಕೂಸಿನಲ್ಲಿ *kūsinalli*,[2] in a child
Voc. ಕೂಸೇ *kūsē*, O child

[1] Or ಕೂಸಿಂದ *kūsinda*. [2] Or ಕೂಸಲ್ಲಿ *kūsalli*.

PLURAL

Nom. ಕೂಸುಗಳು *kūsugaḷu*, children
Acc. ಕೂಸುಗಳನ್ನು *kūsugaḷannu*, children
Inst. ಕೂಸುಗಳಿಂದ *kūsugaḷinda*, by *or* from children
Dat. ಕೂಸುಗಳಿಗೆ *kūsugaḷige*, to children
Gen. ಕೂಸುಗಳ *kūsugaḷa*, of children
Loc. ಕೂಸುಗಳಲ್ಲಿ *kūsugaḷalli*, in children
Voc. ಕೂಸುಗಳೇ *kūsugaḷē*, O children

The plural forms given for masculine and feminine nouns are to some extent interchangeable. Thus ಗಂಡಸು *gaṇḍasu*, a male, has for its plural ಗಂಡಸರು *gaṇḍasaru*, while ಆಳು *āḷu*, a person, servant, which is used in all genders, has its plural ಆಳುಗಳು *āḷugaḷu*. This is also the case in the purely feminine compound ಹೆಣ್ಣಾಳು *heṇṇāḷu*, a female servant (cooly woman), which has as its plural ಹೆಣ್ಣಾಳುಗಳು *heṇṇāḷugaḷu*. The variation is largely to be explained by the existence side by side of the variant forms ಗಂಡಸ *gaṇḍasa* (1 *m*) and ಗಂಡಸು *gaṇḍasu* (3 B *m*), the former of which gives ಗಂಡಸರು *gaṇḍasaru*, the latter ಗಂಡಸುಗಳು *gaṇḍasugaḷu*. So ಅರಸ *arasa* and ಅರಸು *arasu*.

NEGATIVE FORMS OF THE VERB

The negative mood shown in Lesson X is not very frequently used. The 3rd pers. sing. neut. of this mood in certain verbs is, however, in common idiomatic use, particularly in impersonal constructions; *e.g.*, ಕೂಡದು *kūḍadu*, it is not fitting; ಸಾಲದು *sāladu*, it is not sufficient.

The negative forms in most common use are the following: For the present and future tense, (*a*) the neuter participial noun (present and future) combined with ಇಲ್ಲ *illa*, not; thus, ಮಾಡುವುದಿಲ್ಲ *māḍuvudilla*: (*b*) the dative infinitive combined with ಇಲ್ಲ *illa*; thus, ಮಾಡಲಿಕ್ಕಿಲ್ಲ *māḍalikkilla*. The latter form frequently indicates impossibility, "cannot make."[1]

For the past tense—(*a*) the infinitive ending in ಅಲು *alu* with ಇಲ್ಲ *illa;* thus, ಮಾಡಲಿಲ್ಲ *māḍalilla*: (*b*) the past verbal

[1] But in the Southern Mahratta dialect ಮಾಡುವುದಿಲ್ಲ *māḍuvudilla* is present, and ಮಾಡಲಿಕ್ಕಿಲ್ಲ *māḍalikkilla* future.

participle with ಇಲ್ಲ *illa;* thus, ಮಾಡಿಲ್ಲ *māḍilla*:[1] (*c*) the past participial noun with ಇಲ್ಲ *illa;* thus, ಮಾಡಿದುದಿಲ್ಲ *māḍidudilla.* This last is usually found in the form ಮಾಡಿದ್ದಿಲ್ಲ *māḍiddilla* (see page 46 footnote).

These forms are used for all persons and numbers. The forms in commonest use are ಮಾಡುವುದಿಲ್ಲ *māḍuvudilla,* ಮಾಡಲಿಲ್ಲ *māḍalilla,* and, particularly in Southern Mahratta, ಮಾಡಲಿಕ್ಕಿಲ್ಲ *māḍalikkilla.*

EXERCISE XII

A. Translate into English :—

1. ಹುಲಿಯು ಎತ್ತಿನ ಮೇಲೆ ಹಾರಿ ಕೊಂದುಹಾಕಿತು. 2. ಮಾವಿನ ಮರದಲ್ಲಿ ಹಣ್ಣು ಸಿಕ್ಕುತ್ತದೆ; ಮುಳ್ಳಿನ ಗಿಡದಲ್ಲಿ ಸಿಕ್ಕುವುದಿಲ್ಲ. 3. ಆ ದೇಶಗಳ ಅರಸುಗಳು ದಂಡನ್ನು ಎತ್ತಿ ಶತ್ರುಗಳನ್ನು ಜಯಿಸಿದರು. 4. ಈ ಹೆಣ್ಣಾಳುಗಳು ಹುಲ್ಲನ್ನು ಸಂತೆಯಲ್ಲಿ ಮಾರಿ ಜೀವನಮಾಡುತ್ತಾರೆ. 5. ಊರಬಾಗಿಲಿನ[2] ಸಮೀಪದಲ್ಲಿ ಹುಡುಗರ ಗುಂಪು ಕೂಡಿತು. ಆ ಗುಂಪಿನಲ್ಲಿ ಇವರು ಸೇರಲಿಲ್ಲ. 6. ಮೂಢರು ವಿವೇಕಿಗಳ ಮಾತನ್ನು ಕೇಳುವುದಿಲ್ಲ. 7. ಪೂಜಾರಿಯು ಹಣ್ಣುಗಳನ್ನೂ ಹೂವುಗಳನ್ನೂ ಅರ್ಪಿಸಿ ದೇವರನ್ನು ಪೂಜಿಸುವನು. 8. ಈ ವರ್ತಕನು ದುಡ್ಡಿಗೆ ಒಂದು ಮಾವಿನ ಹಣ್ಣನ್ನು ಮಾರುವುದಿಲ್ಲವೋ? 9. ಆಳು ಗಾಡಿಗೆ ಎತ್ತುಗಳನ್ನು ಕಟ್ಟಲಿಲ್ಲ. 10. ಒಕ್ಕಲಿಗರು ಕೂಗಿ ಪಕ್ಷಿಗಳನ್ನು ಹಾರಿಸಿದರು.

B. Translate into Kanarese :—

1. In this garden they found a mango tree (say: a mango[3] tree was found to them). 2. The boys do not play on (in) the bank of the river. 3. Those women will sell fruits and flowers before the gate of the town. 4. The soldiers, shouting, put-to-flight the enemies' army. 5. The lords of the city did not speak with the women in the house. 6. The merchants will not attempt to enter the village in the day-time. 7. The soldiers of the enemies' army[4] did not destroy the gates of the city. 8. The farmers, having destroyed the thorn-bushes (shrubs of thorn), will cultivate this ground. 9. The dumb man cannot make a living in this village. 10. Did the gardener not water (sprinkle water to) the flowers and shrubs?

[1] ಮಾಡಲಿಲ್ಲ *māḍalilla* and ಮಾಡಿಲ್ಲ *māḍilla* frequently have a present perfect significance; see note on the past tense on page 80.

[2] For ಊರಿನ ಬಾಗಿಲಿನ. [3] gen. [4] Say: enemy-army.

LESSON XIII—Recapitulatory

Conspectus of the Regular Declensions

Cases	First	Second	Third A	Third B
Masculine				
Crude Form	ಸೇವಕ	ಯತಿ	ಗುರು	ಅರಸು
Singular				
Nom.	ಸೇವಕನು	ಯತಿಯು	ಗುರುವು	ಅರಸು
Acc.	ಸೇವಕನನ್ನು	ಯತಿಯನ್ನು	ಗುರುವನ್ನು	ಅರಸನ್ನು
Instr.	ಸೇವಕನಿಂದ	ಯತಿಯಿಂದ	ಗುರುವಿನಿಂದ	ಅರಸಿನಿಂದ
Dat.	ಸೇವಕನಿಗೆ	ಯತಿಗೆ	ಗುರುವಿಗೆ	ಅರಸಿಗೆ
Gen.	ಸೇವಕನ	ಯತಿಯ	ಗುರುವಿನ	ಅರಸಿನ
Loc.	ಸೇವಕನಲ್ಲಿ	ಯತಿಯಲ್ಲಿ	ಗುರುವಿನಲ್ಲಿ	ಅರಸಿನಲ್ಲಿ
Voc.	ಸೇವಕನೇ	ಯತಿಯೇ ಯತೀ	ಗುರುವೇ	ಅರಸೇ
Plural				
Nom.	ಸೇವಕರು	ಯತಿಗಳು	ಗುರುಗಳು	ಅರಸುಗಳು
Acc.	ಸೇವಕರನ್ನು	ಯತಿಗಳನ್ನು	ಗುರುಗಳನ್ನು	ಅರಸುಗಳನ್ನು
Instr.	ಸೇವಕರಿಂದ	ಯತಿಗಳಿಂದ	ಗುರುಗಳಿಂದ	ಅರಸುಗಳಿಂದ
Dat.	ಸೇವಕರಿಗೆ	ಯತಿಗಳಿಗೆ	ಗುರುಗಳಿಗೆ	ಅರಸುಗಳಿಗೆ
Gen.	ಸೇವಕರ	ಯತಿಗಳ	ಗುರುಗಳ	ಅರಸುಗಳ
Loc.	ಸೇವಕರಲ್ಲಿ	ಯತಿಗಳಲ್ಲಿ	ಗುರುಗಳಲ್ಲಿ	ಅರಸುಗಳಲ್ಲಿ
Voc.	ಸೇವಕರೇ	ಯತಿಗಳೇ	ಗುರುಗಳೇ	ಅರಸುಗಳೇ
Feminine				
Crude Form	ಸೇವಕ	ಹುಡುಗಿ	ವಧು	ಹೆಂಗಸು
Singular				
Nom.	ಸೇವಕಳು	ಹುಡುಗಿಯು	ವಧುವು	ಹೆಂಗಸು
Acc.	ಸೇವಕಳನ್ನು	ಹುಡುಗಿಯನ್ನು	ವಧುವನ್ನು	ಹೆಂಗಸನ್ನು
Instr.	ಸೇವಕಳಿಂದ	ಹುಡುಗಿಯಿಂದ	ವಧುವಿನಿಂದ	ಹೆಂಗಸಿನಿಂದ
Dat.	ಸೇವಕಳಿಗೆ	ಹುಡುಗಿಗೆ	ವಧುವಿಗೆ	ಹೆಂಗಸಿಗೆ
Gen.	ಸೇವಕಳ	ಹುಡುಗಿಯ	ವಧುವಿನ	ಹೆಂಗಸಿನ
Loc.	ಸೇವಕಳಲ್ಲಿ	ಹುಡುಗಿಯಲ್ಲಿ	ವಧುವಿನಲ್ಲಿ	ಹೆಂಗಸಿನಲ್ಲಿ
Voc.	ಸೇವಕಳೇ	ಹುಡುಗಿಯೇ (ಗೀ)	ವಧುವೇ	ಹೆಂಗಸೇ
Plural				
Nom.	ಸೇವಕರು	ಹುಡುಗಿಯರು	ವಧುಗಳು	ಹೆಂಗಸರು
Acc.	ಸೇವಕರನ್ನು	ಹುಡುಗಿಯರನ್ನು	ವಧುಗಳನ್ನು	ಹೆಂಗಸರನ್ನು
Instr.	ಸೇವಕರಿಂದ	ಹುಡುಗಿಯರಿಂದ	ವಧುಗಳಿಂದ	ಹೆಂಗಸರಿಂದ
Dat.	ಸೇವಕರಿಗೆ	ಹುಡುಗಿಯರಿಗೆ	ವಧುಗಳಿಗೆ	ಹೆಂಗಸರಿಗೆ
Gen.	ಸೇವಕರ	ಹುಡುಗಿಯರ	ವಧುಗಳ	ಹೆಂಗಸರ
Loc.	ಸೇವಕರಲ್ಲಿ	ಹುಡುಗಿಯರಲ್ಲಿ	ವಧುಗಳಲ್ಲಿ	ಹೆಂಗಸರಲ್ಲಿ
Voc.	ಸೇವಕರೇ	ಹುಡುಗಿಯರೇ	ವಧುಗಳೇ	ಹೆಂಗಸರೇ
Neuter				
Crude Form	ಮರ	ಕುರಿ (ಕುದುರೆ, ಕೈ)	ಕರು	ಕೂಸು
Singular				
Nom.	ಮರವು	ಕುರಿಯು	ಕರುವು	ಕೂಸು
Acc.	ಮರವನ್ನು	ಕುರಿಯನ್ನು	ಕರುವನ್ನು	ಕೂಸನ್ನು
Instr.	ಮರದಿಂದ	ಕುರಿಯಿಂದ	ಕರುವಿನಿಂದ	ಕೂಸಿನಿಂದ
Dat.	ಮರಕ್ಕೆ	ಕುರಿಗೆ	ಕರುವಿಗೆ	ಕೂಸಿಗೆ
Gen.	ಮರದ	ಕುರಿಯ	ಕರುವಿನ	ಕೂಸಿನ
Loc.	ಮರದಲ್ಲಿ	ಕುರಿಯಲ್ಲಿ	ಕರುವಿನಲ್ಲಿ	ಕೂಸಿನಲ್ಲಿ
Voc.	ಮರವೇ	ಕುರಿಯೇ (ಕುರೀ)	ಕರುವೇ	ಕೂಸೇ
Plural				
Nom.	ಮರಗಳು	ಕುರಿಗಳು	ಕರುಗಳು	ಕೂಸುಗಳು
Acc.	ಮರಗಳನ್ನು	ಕುರಿಗಳನ್ನು	ಕರುಗಳನ್ನು	ಕೂಸುಗಳನ್ನು
Instr.	ಮರಗಳಿಂದ	ಕುರಿಗಳಿಂದ	ಕರುಗಳಿಂದ	ಕೂಸುಗಳಿಂದ
Dat.	ಮರಗಳಿಗೆ	ಕುರಿಗಳಿಗೆ	ಕರುಗಳಿಗೆ	ಕೂಸುಗಳಿಗೆ
Gen.	ಮರಗಳ	ಕುರಿಗಳ	ಕರುಗಳ	ಕೂಸುಗಳ
Loc.	ಮರಗಳಲ್ಲಿ	ಕುರಿಗಳಲ್ಲಿ	ಕ[illegible]ಗಳಲ್ಲಿ	ಕೂಸುಗಳಲ್ಲಿ
Voc.	ಮರಗಳೇ	ಕುರಿಗಳೇ	ಕರುಗಳೇ	ಕೂಸುಗಳೇ

THE FIRST CONJUGATION

Notes on the Construction of Finite Verbal Forms

1. The crude form (ಧಾತು *dhātu*) is the basis upon which all the other forms are constructed. In order to obtain 'principal parts,' it is necessary to add proper endings to the crude form, so as to obtain the two affirmative verbal participles and the two affirmative relative participles as follows :—

Crude form + ಉತ್ತ *utta* = present verbal participle. Ex. ಮಾಡು *māḍu* + ಉತ್ತ *utta* = ಮಾಡುತ್ತಾ *māḍuttā*.

Crude form + ಇ *i* = past verbal participle. Ex. ಮಾಡು *māḍu* + ಇ *i* = ಮಾಡಿ *māḍi*.

Crude form + ಉವ *uva* = present relative participle. Ex. ಮಾಡು *māḍu* + ಉವ *uva* = ಮಾಡುವ *māḍuva*.

Crude form + ಇದ *ida* = past relative participle. Ex. ಮಾಡು *māḍu* + ಇದ *ida* = ಮಾಡಿದ *māḍida*.[1]

2. The present tense is formed by adding personal endings to the present verbal participle; thus, ಮಾಡುತ್ತಾ *māḍuttā* + ಏನೆ *ēne* = ಮಾಡುತ್ತೇನೆ *māḍuttēne*, etc.

3. The future tense is formed by adding personal endings to the present relative participle; thus, ಮಾಡುವ *māḍuva* + ಎನು *enu* = ಮಾಡುವೆನು *māḍuvenu*, etc.

4. The past tense is formed by adding personal endings to the past relative participle; thus, ಮಾಡಿದ *māḍida* + ಎನು *enu* = ಮಾಡಿದೆನು *māḍidenu*, etc.

5. The contingent future tense is formed by adding personal endings to the past verbal participle; thus, ಮಾಡಿ *māḍi* + ಏನು *ēnu* = ಮಾಡಿಯೇನು *māḍiyēnu* (ಮಾಡ್ಯೇನು *māḍyēnu*), etc.[2]

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[1] The negative verbal participle is formed by adding ಅದೆ to the crude form; as, ಮಾಡು *māḍu* + ಅದೆ *ade* = ಮಾಡದೆ *māḍade*: the negative relative participle by adding ಅದ *ada* to the crude form; as, ಮಾಡು *māḍu* + ಅದ *ada* = ಮಾಡದ *māḍada*.

[2] But see footnote under ಆಗು *āgu*, Lesson XXII.

6. The negative mood is formed by the addition of personal endings to the crude form of the verb; thus, ಮಾಡು *māḍu* + ಎನು *enu* = ಮಾಡೆನು *māḍenu*, etc.

7. The imperative mood consists of the crude form of the verb, or of the crude form with personal endings; thus, ಮಾಡು *māḍu*, ಮಾಡಿರಿ *māḍiri*.[1]

8. The infinitive mood consists of the crude form of the verb with the endings ಅಲು *alu*, ಅ *a* attached; thus, ಮಾಡು *māḍu* + ಅಲು *alu* = ಮಾಡಲು *māḍalu*; ಮಾಡು *māḍu* + ಅ *a* = ಮಾಡ *māḍa*.

Thus the crude form and the four affirmative participles may be regarded as the principal parts of the verb, since from them all the simple forms of the verb are constructed.

It must be observed that the 3rd person sing. neut. of the past tense is usually an apparent exception to the rule in para. 4, being employed in a contracted form.

For paradigm of simple forms of a first conjugation verb, see page 56.

SYNTAX

Use of the Crude Form of Nouns

In addition to the usage referred to in Lesson VII, there are several other ways in which the crude form of nouns may be used instead of the various cases. The following illustrations will be helpful.

(1) *Crude Form instead of Nominative.* ಈ ನಾಯಿ ಕಚ್ಚುವುದು *ī nāyi kachchuvudu*, this dog bites (for ಈ ನಾಯಿಯು ಕಚ್ಚುವುದು *ī nāyiyu kachchuvudu*).

(2) *Crude Form instead of Accusative.* ಆತನು ಒಂದು ಮಾತು ಹೇಳಿದನು *ātanu ondu mātuhēḷidanu*, he spoke one word (for ಆತನು ಒಂದು ಮಾತನ್ನು ಹೇಳಿದನು *ātanu ondu mātannu hēḷidanu*). In this usage, as noted in Lessons VII and XXXI, a compound word is formed, and the two component parts

[1] The Verbs ಕೊಳ್ಳು *koḷḷu*, ತರು *taru*, ಬರು *baru*, are exceptions to this rule. See below, Lessons XVII, XIX, and Appendix III.

PARADIGM OF SIMPLE FORMS OF A VERB OF THE FIRST CONJUGATION

Crude form—ಮಾಡು

	VERBAL PARTICIPLES	RELATIVE PARTICIPLES
Present and Future	ಮಾಡುತ್ತ (ಮಾಡುತ್ತಾ)	ಮಾಡುವ
Past	ಮಾಡಿ	ಮಾಡಿದ
Negative	ಮಾಡದೆ	ಮಾಡಿದ

INFINITIVE—ಮಾಡಲು; ಮಾಡ

	Present	Future	Past	Cont. Future	Negative	Imperative
Singular						
I	ಮಾಡುತ್ತೇನೆ	ಮಾಡುವೆನು	ಮಾಡಿದೆನು	ಮಾಡ್ಯೇನು	ಮಾಡೆನು	ಮಾಡುವೆ ಮಾಡಲಿ[1]
2	ಮಾಡುತ್ತೀ	ಮಾಡುವಿ (ವೆ)	ಮಾಡಿದಿ (ದೆ)	ಮಾಡೀಯೆ	ಮಾಡೆ	ಮಾಡು[2]
3 m.	ಮಾಡುತ್ತಾನೆ	ಮಾಡುವನು	ಮಾಡಿದನು	ಮಾಡ್ಯಾನು	ಮಾಡನು	ಮಾಡಲಿ
f.	ಮಾಡುತ್ತಾಳೆ	ಮಾಡುವಳು	ಮಾಡಿದಳು	ಮಾಡ್ಯಾಳು	ಮಾಡಳು	
n.	ಮಾಡುತ್ತದೆ	ಮಾಡುವುದು	ಮಾಡಿತು	ಮಾಡೀತು	ಮಾಡದು	
Plural						
I	ಮಾಡುತ್ತೇವೆ	ಮಾಡುವೆವು	ಮಾಡಿದೆವು	ಮಾಡ್ಯೇವು	ಮಾಡೆವು	ಮಾಡುವ ಮಾಡುವಾ ಮಾಡೋಣ
2	ಮಾಡುತ್ತೀರಿ	ಮಾಡುವಿರಿ	ಮಾಡಿದಿರಿ	ಮಾಡೀರಿ	ಮಾಡರಿ	ಮಾಡಿರಿ
3 m. f.	ಮಾಡುತ್ತಾರೆ	ಮಾಡುವರು	ಮಾಡಿದರು	ಮಾಡ್ಯಾರು	ಮಾಡರು	ಮಾಡಲಿ
n.	ಮಾಡುತ್ತವೆ	ಮಾಡುವವು	ಮಾಡಿದುವು	ಮಾಡ್ಯಾವು	ಮಾಡವು	

[1] The form ಮಾಡಲಿ *māḍali* is used in the first person only in interrogative sentences.

[2] The neuter form ಮಾಡುವುದು *māḍuvudu*, which is an occasional substitute for the imperative rather than an alternative imperative form, has been omitted from this table.

should not, speaking strictly, be written separately. In some instances, especially in the second declension, the final vowel of the crude form is lengthened; as, ಮನೇಕಟ್ಟುತ್ತಾರೆ *manē-kaṭṭuttāre,* they are building a house.

(3) *Crude Form instead of Genitive.* ಜ್ಞಾನಮಾರ್ಗ *jñānamārga,* the path of knowledge (for ಜ್ಞಾನದ ಮಾರ್ಗ *jñānada mārga*). In this usage second declension nouns frequently lengthen the final vowel of their crude form; as, ಮನೇಬಾಗಿಲು *manēbāgilu.* In forming such compounds care must be taken not to form hybrids (ಅರಿಸಮಾಸ *arisamāsa*). Sanskrit words must be combined with Sanskrit, and Kanarese with Kanarese (see Lesson XXIV).

(4) *Crude Form instead of Locative,* in adverbial expressions generally of time. ಈ ವರುಷ ಮಳೆ ಸಾಲದು *ī varusha maḷe sāladu,* this year the rain is not sufficient (for ಈ ವರುಷದಲ್ಲಿ ಮಳೆಯು ಸಾಲದು *ī varushadalli maḷeyu sāladu*).

(5) *Crude Form instead of Vocative* (first declension singular, with lengthened vowel); as, ಹುಡುಗಾ *huḍugā,* O boy (for ಹುಡುಗನೇ *huḍuganē*).

Emphatic Affix ಊ *ū*

The termination ಊ *ū* adds emphasis to the word to which it is attached, or to some word nearly connected with it. It is frequently employed to give emphasis to a numeral; as, ಅವನ ಮಾತುಗಳನ್ನು ಕೇಳಿದಿಯಾ? ನಾನು ಒಂದು ಮಾತನ್ನೂ ಕೇಳಲಿಲ್ಲ *avana mātugaḷannu kēḷidiyā? nānu ondu mātannū keḷalilla,* did you hear his words? I did not hear even a single word.

EXERCISE XIII

A. Translate into English :—

1. ಈ ಹುಡುಗರು ಬೋಧಕನ ಮಾತನ್ನು ಕೇಳಿ ಪಾಠಗಳನ್ನು ಓದುವರು. 2. ಕುರುಬನು ವನದಲ್ಲಿ ಸೇರಿ ಯತಿಯ ಸಂಗಡ ಮಾತನಾಡಿದನು. 3. ಗುರು

ಗಳೇ, ಜನರಿಗೆ ಭಕ್ತಿಮಾರ್ಗವನ್ನು ಬೋಧಿಸುತ್ತೀರಿ. 4. ಆ ಅರಸುಗಳು ಈ ದೇಶವನ್ನು ಆಳಲಿಲ್ಲವೋ! 5. ಒಬ್ಬ ಹೆಣ್ಣಾಳು ಈ ಕೆಲಸಮಾಡ್ಯಾಳೋ? 6. ತೋಟಗಾರನು ಹೂವುಗಳನ್ನೂ ಹಣ್ಣುಗಳನ್ನೂ ಮಾರಿ ಜೀವನಮಾಡುವನು. 7. ಅರಸಾ, ಇವರ ಪ್ರಾರ್ಥನೆಯನ್ನು ಕೇಳಿ ಉಪಕಾರಮಾಡು. 8. ಶಿಷ್ಯರು ಸ್ವಾಮಿಯನ್ನು ನೋಡಲಪೇಕ್ಷಿಸಿ[1] ಪ್ರೀತಿಯಿಂದ ಕೂಡಿದರು. 9. ಆ ಹೆಂಗಸು ಹಿಂದೆ ಮುಂದೆ ನೋಡದೆ ಆ ಸಂಗತಿಯನ್ನು ತಿಳಿಸಲು ಪ್ರಾರಂಭಿಸಿದಳು. 10. ಸಾಗುವಳಿಯ ಮುಖಾಂತರ ಹೊಲದಲ್ಲಿ ರಾಗಿಯೂ ಗದ್ದೆಯಲ್ಲಿ ಬತ್ತವೂ ಸಿಕ್ಕುತ್ತದೆ.

B. Translate into Kanarese (expressions in italics to be rendered by crude forms) :—

1. Water is obtained by (to) fields, wet lands, and gardens from rain, rivers, and tanks. 2. The priest shewed the temple of Sarasvati to the Brahman-women. 3. The disciples having desired to hear the words of the teacher,[2] assembled *in-a-crowd*. 4. *O boy*, try to read this book. 5. Cows nourish men by means of milk. 6. The boys played on (in) the bank *of-the-river*[3]. 7. Not even one fruit was found in the mango[4] tree. 8. Let men serve God with love, and reverence Him (say, let men, having served God with love, reverence). 9. God protects men *by-day*[5]*-(and)-night*. 10. The master will send cooly-men and cooly-women to do that work.

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[1] *Lōpasandhi* for ನೋಡಲು ಅಪೇಕ್ಷಿಸಿ. [2] ಗುರು. [3] ನದಿ. [4] gen. [5] ಹಗಲು.

LESSON XIV

THE SECOND CONJUGATION OF VERBS

The second conjugation of verbs consists of those which have the crude form ending in ಎ *e* or ಇ *i*. The only differences from the first conjugation are the following :—

(1) The past verbal participle ends in ದು *du* instead of in ಇ *i*.

(2) The past relative participle is formed by adding ದ *da*, instead of ಇದ *ida*, to the crude form.

(3) Terminations beginning with a vowel are attached to the crude form by the insertion of the consonant ಯ್, and not (as in the first conjugation) by the elision of the final vowel of the crude form. Thus, where ಮಾಡು *māḍu* forms ಮಾಡಿರಿ *māḍiri*, ಕರೆ *kare* forms ಕರೆಯಿರಿ *kareyiri*.

(4) The contingent future tense is formed by the addition of personal endings to the past *relative* participle, and not to the past *verbal* participle.[1]

These rules explain all the variations from the paradigm of the first conjugation on page 56 shewn in the paradigm of the second conjugation on the two following pages.

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[1] This distinction is of importance in explaining some forms which will be met with later in the conjugation of irregular verbs. In the case of regular verbs it would appear to be of little importance whether we regard the relative or the verbal participle to be the basis of the tense, as the result is the same in either case. Thus ಕರೆದ + ಏನು = ಕರೆದೇನು *kareda + ēnu = karedēnu* ; ಕರೆದು + ಏನು = ಕರೆದೇನು *karedu + ēnu = karedēnu*. See further note on the formation of this tense in ಆಗು *āgu*, and ಹೋಗು *hōgu*, Lesson XXII.

PARADIGM OF SIMPLE FORMS OF A VERB OF THE SECOND CONJUGATION

Crude form—ಕರೆ *kare*, to call

	VERBAL PARTICIPLES	RELATIVE PARTICIPLES
Present and Future	ಕರೆಯುತ್ತ (ತ್ತಾ) *kareyutta* (*ā*)	ಕರೆಯುವ *kareyuva*
Past	ಕರೆದು *karedu*	ಕರೆದ *kareda*
Negative	ಕರೆಯದೆ *kareyade*	ಕರೆಯದ *kareyada*

INFINITIVE—ಕರೆಯಲು *kareyalu*, ಕರೆಯ *kareya*.

	Present	Future	Past
Singular			
1	ಕರೆಯುತ್ತೇನೆ *kareyuttēne*	ಕರೆಯುವೆನು *kareyuvenu*	ಕರೆದೆನು *karedenu*
2	ಕರೆಯುತ್ತೀ *kareyuttī*	ಕರೆಯುವಿ (ವೆ) *kareyuvi* (*e*)	ಕರೆದಿ (ದೆ) *karedi* (*e*)
3 m.	ಕರೆಯುತ್ತಾನೆ *kareyuttāne*	ಕರೆಯುವನು *kareyuvanu*	ಕರೆದನು *karedanu*
f.	ಕರೆಯುತ್ತಾಳೆ *kareyuttāḷe*	ಕರೆಯುವಳು *kareyuvaḷu*	ಕರೆದಳು *karedaḷu*
n.	ಕರೆಯುತ್ತದೆ *kareyuttade*	ಕರೆಯುವುದು *kareyuvudu*	ಕರೆಯಿತು *kareyitu*
Plural			
1	ಕರೆಯುತ್ತೇವೆ *kareyuttēve*	ಕರೆಯುವೆವು *kareyuvevu*	ಕರೆದೆವು *karedevu*
2	ಕರೆಯುತ್ತೀರಿ *kareyuttīri*	ಕರೆಯುವಿರಿ *kareyuviri*	ಕರೆದಿರಿ *karediri*
3 m. f.	ಕರೆಯುತ್ತಾರೆ *kareyuttāre*	ಕರೆಯುವರು *kareyuvaru*	ಕರೆದರು *karedaru*
n.	ಕರೆಯುತ್ತವೆ *kareyuttave*	ಕರೆಯುವುವು *kareyuvuvu*	ಕರೆದವು *karedavu*

	Cont. Future	Negative	Imperative
Singular			
1	ಕರೆದೇನು *karedēnu*	ಕರೆಯೆನು *kareyenu*	ಕರೆಯುವೆ *kareyuve* ಕರೆಯಲಿ *kareyali*
2	ಕರೆದೀ (ಕರೆದೀಯೆ) *karedī* (*karedīye*)	ಕರೆಯೆ *kareye*	ಕರೆ *kare*
3 m.	ಕರೆದಾನು *karedānu*	ಕರೆಯನು *kareyanu*	ಕರೆಯಲಿ *kareyali*
f.	ಕರೆದಾಳು *karedāḷu*	ಕರೆಯಳು *kareyaḷu*	
n.	ಕರೆದೀತು *karedītu*	ಕರೆಯದು *kareyadu*	
Plural			
1	ಕರೆದೇವು *karedēvu*	ಕರೆಯೆವು *kareyevu*	ಕರೆಯುವ *kareyuva* ಕರೆಯುವಾ *kareyuvā* ಕರೆಯೋಣ *kareyōṇa*
2	ಕರೆದೀರಿ *karedīri*	ಕರೆಯರಿ *kareyari*	ಕರೆಯಿರಿ *kareyiri*
3 m. f.	ಕರೆದಾರು *karedāru*	ಕರೆಯರು *kareyaru*	ಕರೆಯಲಿ *kareyali*
n.	ಕರೆದಾವು *karedāvu*	ಕರೆಯವು *kareyavu*	

[1] Used in interrogative sentences only.

EXERCISE XIV

A. Translate into English:—

1. ಹಗಲಿನಲ್ಲಿ ಸೂರ್ಯನು ಹೊಳೆಯುತ್ತಾನೆ. 2. ಹುಡುಗರು ಜೊತೆಗಾರರನ್ನು ಕರೆಯುವರು. 3. ಈ ಜನರು ನೀರನ್ನು ಕುಡಿದರೋ? ಅವರು ನೀರನ್ನು ಕುಡಿಯಲಿಲ್ಲ; ಹಾಲನ್ನು ಕುಡಿದರು. 4. ಆ ಮಾತು ಕೂಸುಗಳಿಗೆ ತಿಳಿದೀತು. 5. ಅಗಸನು ದೊರೆಯ ಬಟ್ಟೆಗಳನ್ನು ತೊಳೆಯಲಿ. 6. ಕಳ್ಳರು ದೇವಾಲಯದಿಂದ ಒಡವೆಗಳನ್ನು ತೆಗೆದರು. 7. ಆ ಸಂಗತಿಯು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ತಿಳಿಯದು. 8. ಯೇಸುವು ರೋಗಿಯನ್ನು ಕೈಹಿಡಿದು ಸ್ವಸ್ಥಮಾಡಿದನು. 9. ಪೂಜಾರಿಯು ವಿಷ್ಣುದೇವಾಲಯದಲ್ಲಿ ಮಂತ್ರಗಳನ್ನು ನುಡಿಯುವನು. 10. ತೋಟಗಾರನನ್ನು ಕರೆಯಿರಿ; ಅವನು ತೋಟದ ನೆಲವನ್ನು ಅಗಿಯಲಿ.

B. Translate into Kanarese:—

1. Time passes quickly. 2. Let us write these words in a book. 3. The dumb speak; the lame walk. 4. The enemy (*plur.*) may perhaps capture the city. 5. Much money was gained by (to) the merchant by trading. 6. The thieves, having seized an old man, beat (him). 7. Are the words of that text understood by (to) him? They are not understood (*neg. mood*) by (to) him. 8. The elephants will trample the growing-corn in the fields. 9. Ragi does not grow in wet-land. 10. Try (*sing.*) to pull the cart to the neighbourhood of that tree.

CHAPTER III

In the previous chapter we have studied the regular declensions of declinable words and the regular conjugations of verbs. In this chapter we shall study the various *classes* of declinable words, together with some of the more frequent syntactical constructions of verbs. A few irregular verbs will also, on account of their great importance, find a place in this chapter: other irregular verbs will be treated of in the following chapter.

LESSON XV

CLASSIFICATION OF DECLINABLE WORDS

It must be remembered, as already noticed in Lesson IV, that the term *Declinable Words* is a much wider one than the English term *Noun*.

Declinable Words are classified as follows:—

1. **Nouns** (ನಾಮವಾಚಕ *nāmavāchaka*), which are of three kinds:

1. *Common Nouns* (ರೂಢನಾಮ *rūḍhanāma*), as, ಹುಡುಗ *huḍuga*, boy; ನೆಲ *nela*, ground.

2. *Proper Nouns* (ಅಂಕಿತನಾಮ *angkitanāma*); as, ಮೈಸೂರು *meisūru*, Mysore; ತಿಮ್ಮನು *timmanu*, Timma (a man's name).

3. *Descriptive Nouns* (ಅನ್ವರ್ಥನಾಮ *anvarthanāma*), as, ಅರಸ *arasa*, king; ಕುರುಡ *kuruḍa*, blind man; ಬೆಸ್ತ *besta*, fisherman. The Nouns of Relationship (ಬಂಧುವಾಚಕ *bandhuvāchaka*)—see Lesson XVI—belong to this class.

Nouns may also be classified, according to their composition, as;

1. *Simple Nouns; e.g.*, those mentioned above.

2. *Compound Nouns* (ಸಮಾಸನಾಮ *samāsanāma*) formed by the combination of two or more words; as, ಮಳೆಗಾಲ *maḷegāla*, rainy season; ಒಳ್ಳೇಮನುಷ್ಯ *oḷḷēmanushya*, good man; ರಾಮದೇವರು *rāmadēvaru*, the god Rama. The full

discussion of the composition of words is deferred to a later stage (see especially Lessons XXIV, XXXI). It has already been anticipated to some extent in Lessons VII and XIII.

3. *Derivative Nouns* (ತದ್ಧಿತನಾಮ *taddhitanāma*), formed by adding suffixes to the crude form of nouns and (sometimes) of verbs. The following suffixes are amongst the most commonly used:—

(1) ಆರ *āra*, ಕಾರ *kāra*, ಗಾರ *gāra*, denoting an agent; as ಕುಂಬಾರ *kumbāra*, potter (from ಕುಂಬ *kumba*, earthen vessel); ಓಲೆಕಾರ *ōlekāra*, letter-carrier (from ಓಲೆ *ōle*, leaf used for writing on); ತೋಟಗಾರ *tōṭagāra*, gardener (from ತೋಟ *tōṭa*, garden).

(2) ಇಗ *iga* denotes one who is occupied with a particular study or business; as, ಕನ್ನಡಿಗ *kannaḍiga*, one who knows Kanarese (from ಕನ್ನಡ *kannaḍa*, the Kanarese language); ಒಕ್ಕಲಿಗ *okkaliga*, cultivator (from ಒಕ್ಕಲು *okkalu*, tenancy). The suffix ಅಣಿಗ *aṇiga* has the same force; as in ಮದುವಣಿಗ *maduvaṇiga*, bridegroom (from ಮದುವೆ *maduve*, marriage). ಆಳಿ *āḷi* is somewhat similar; as in ಮಾತಾಳಿ *māṭāḷi*, garrulous person (from ಮಾತು *mātu*, word); ಮಾರಾಳಿ *mārāḷi*, merchant (from ಮಾರು *māru*, to sell).

(3) ಇ *i*, ಇತಿ *iti*, ಇತ್ತಿ *itti*, ಗಿತ್ತಿ *gitti*, are feminine terminations; as in ಹುಡುಗಿ *huḍugi* (*i.e.*, ಹುಡುಗ *huḍuga*+ಇ *i*), girl; ಸುಳ್ಳುಗಾರ್ತಿ *suḷḷugārti* (*i.e.*, ಸುಳ್ಳುಗಾರ *suḷḷugāra*+ಇತಿ *iti*), untruthful woman; ಬೀಗಿತ್ತಿ *bīgitti* (*i.e.*, ಬೀಗ *bīga*+ಇತ್ತಿ *itti*);[1] ಅಗಸಗಿತ್ತಿ *agasagitti* (*i.e.*, ಅಗಸ *agasa*+ಗಿತ್ತಿ *gitti*), washerwoman.

(4) ತನ *tana*, ತೆ *te*, ಇಕೆ *ike*, ಇಗೆ *ige*, ಅಣಿಗೆ *aṇige*, ಅಳಿಕೆ *aḷike*, ವಳಿ *vaḷi*, are used to form abstract nouns; as, ಹುಚ್ಚುತನ *huchchutana*, the state of madness (from ಹುಚ್ಚು *huchchu*, madness); ನಡತೆ *naḍate*, conduct (from ನಡೆ *naḍe*, to walk); ಅಡಿಗೆ *aḍige*, cooking (from ಅಡು *aḍu*, to cook); ಮೆರೆವಣಿಗೆ *merevaṇige*, ostentation (from ಮೆರೆ *mere*, to shine); ನಡವಳಿಕೆ *naḍavaḷike*, conduct (from ನಡೆ *naḍe*, to walk); ಸಾಗುವಳಿ *sāguvaḷi*, cultivation (from ಸಾಗು *sāgu*, tillage).

(5) Some abstract nouns are formed from adjectives by the addition of the suffix ಪು *pu*; thus, ಬಿಳಿಪು *biḷipu*, whiteness (from ಬಿಳಿ *biḷi*, white); ಕಪ್ಪು *kappu* (*i.e.*, ಕರ್ಪು *karpu*), blackness (from ಕರಿ *kari*, black); ಕೆಂಪು *kempu* (*i.e.*, ಕೆಚ್ಚನ್ಪು *kechchanpu*), redness (from ಕೆಚ್ಚನೆ *kechchane*, red).

A number of Sanskrit derivative nouns are also in use in Kanarese. The affixes chiefly employed in their composition are:

(6) ವಂತ *vanta*, denoting a possessor; as, ಬುದ್ಧಿವಂತ *buddhivanta*, wise man (from ಬುದ್ಧಿ *buddhi*, wisdom).

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[1] The words ಬೀಗ *bīga* and ಬೀಗಿತ್ತಿ *bīgitti* are untranslatable into English. They indicate the relationship between the parents of a husband and the parents of his wife.

(7) ಇ *i*, ಎ *e*, ಇನಿ *ini*, denoting the feminine gender; as, ದೇವಿ *dēvi* (*i.e.*, ದೇವ *dēva* + ಇ *i*), goddess; ಬುದ್ಧಿವಂತೆ *buddhivante* (*i.e.*, ಬುದ್ಧಿವಂತ *buddhivanta* + ಎ *e*), wise woman; ಉಪಾಧ್ಯಾಯಿನಿ *upādhyāyini* (*i.e.*, ಉಪಾಧ್ಯಾಯ *upādhyāya* + ಇನಿ *ini*), female teacher.[1]

(8) ತೆ *te*, ತ್ವ *tva*, used in the formation of abstract nouns; as, ಸ್ಥಿರತೆ *sthirate*, firmness (from ಸ್ಥಿರ *sthira*, firm); ದಾಸತ್ವ *dāsatva*, servitude (from ದಾಸ *dāsa*, servant).

4. *Verbal Derivatives* (ಕೃದಂತ *kridanta*), which are formed—

(1) by the addition of the affix ಓಣ *ōṇa* to the crude form of verbs; as, ನೋಡೋಣ *nōḍōṇa*, the act of seeing; ಬರೆಯೋಣ *bareyōṇa*, the act of writing. This form is identical with the imperative 1st person plural.

(2) by the addition of the affix ಇಕೆ *ike*, to the present relative participle as, ತಿದ್ದುವಿಕೆ *tidduvike* (*i.e.*, ತಿದ್ದುವ *tidduva* + ಇಕೆ *ike*), correction; ನಡೆಯುವಿಕೆ *naḍeyuvike* (*i.e.*, ನಡೆಯುವ *naḍeyuva* + ಇಕೆ *ike*), the act of walking.

(3) by the addition of the pronominal forms ಅವನು *avanu*, ಅವಳು *avaḷu*, ಅವರು *avaru*, ಅದು (ಉದು) *adu* (*udu*), ಅವು (ಉವು) *avu* (*uvu*), ಅವುಗಳು *avugaḷu* to the relative participles, both present and past (see Lessons XI, XX, XXII).

Classes 3 and 4 to a certain extent overlap. The general rule seems to be that compounds formed from noun roots are classed as *taddhita*, and those from verbal roots as *kridanta*, but there are exceptions.

2. Pronouns (ಸರ್ವನಾಮ *sarvanāma*). See Lessons XVI, XVII.

3. Words of Number and Quantity (ಸಂಖ್ಯಾವಾಚಕ *sankhyāvāchaka*, ಪರಿಮಾಣವಾಚಕ *parimāṇavāchaka*). See Lesson XVIII.

4. Words of Manner (ಪ್ರಕಾರವಾಚಕ *prakāravāchaka*). See Lesson XVIII.

5. Adjectives and 'Adjectival Nouns' (ಗುಣವಾಚಕ *guṇavāchaka*, ಗುಣವಾಚಿ *guṇavāchi*). See Lesson XXIV.

THE USE OF VERBAL PARTICIPLES

1. To indicate Contemporaneous or Successive Actions.

The use of participles is much more frequent in Kanarese than in English. Some examples of the use of

[1] The termination ಇ *i* is added to a number of Sanskrit abstract nouns in the sense of 'possessing'; as, ಪಾಪಿ *pāpi* (*i.e.*, ಪಾಪ *pāpa*, sin + ಇ *i*), sinner; ವಿವೇಕಿ *vivēki* (*i.e.*, ವಿವೇಕ *vivēka*, prudence + ಇ *i*), prudent man.

verbal participles have already been met with in the preceding exercises. Thus in Exercise XII the first sentence reads, ಹುಲಿಯು ಎತ್ತಿನ ಮೇಲೆ ಹಾರಿ ಕೊಂದುಹಾಕಿತು *huliyu ettina-mēle hāri konduhākitu*. Translated literally this means, 'A tiger having leapt upon an ox, killed (it).' The same sense is given more idiomatically in English by the compound sentence, 'A tiger leapt upon an ox and killed it.' This affords an illustration of the rule that when a series of actions is to be represented in Kanarese, the agent being the same throughout, the last action only is expressed by a finite verb, the others being expressed by verbal participles. If the action expressed by a participle is contemporaneous with that expressed by the following verb, the present (future) participle is used; if prior to that expressed by the verb, the past participle is used; if the action expressed by the participle is negative while that expressed by the verb is positive, the negative participle is used and the verb is affirmative, though the reverse may sometimes be required (see § 3 below).

Examples:

(1) (*a*) ಅವರು ಮಾತನಾಡುತ್ತಾ ಮನೆಯನ್ನು ಸೇರುತ್ತಾರೆ *avaru mātanāḍuttā maneyannu sēruttāre*, they, speaking, enter the house; *or*, they enter the house while they are speaking.

(*b*) ಅವರು ಮಾತನಾಡುತ್ತಾ ಮನೆಯನ್ನು ಸೇರುವರು *avaru mātanāḍuttā maneyannu sēruvaru*, they, speaking, will enter the house; *or*, they will enter the house while they are speaking.

(*c*) ಅವರು ಮಾತನಾಡುತ್ತಾ ಮನೆಯನ್ನು ಸೇರಿದರು *avaru matanaḍuttā maneyannu sēridaru*, they, speaking, entered the house; *or*, they entered the house while they were speaking.

(2) (*a*) ಅವರು ಮಾತನಾಡಿ ಮನೆಯನ್ನು ಸೇರುತ್ತಾರೆ *avaru mātanāḍi maneyannu sēruttāre*, they, having spoken, enter

the house; *or*, they speak and (then) enter the house; *or*, they enter the house after having spoken.

(*b*) ಅವರು ಮಾತನಾಡಿ ಮನೆಯನ್ನು ಸೇರುವರು *avaru mātanāḍi maneyannu sēruvaru*, they, having spoken, will enter the house; *or*, they will speak and (then) enter the house; *or*, they will enter the house after having spoken.

(*c*) ಅವರು ಮಾತನಾಡಿ ಮನೆಯನ್ನು ಸೇರಿದರು *avaru mātanāḍi maneyannu sēridaru*, they, having spoken, entered the house; *or*, they spoke and (then) entered the house; *or*, they entered the house after having spoken.

(3) ಅವರು ಮಾತನಾಡದೆ ಮನೆಯನ್ನು ಸೇರುತ್ತಾರೆ (ಸೇರುವರು, ಸೇರಿದರು) *avaru mātanāḍade maneyannu sēruttāre* (*sēruvaru sēridaru*), they, not speaking, enter (will enter, entered) the house; *or*, they enter (will enter, entered) the house without speaking.

It will be clear from the above illustrations that the tense of the verbal participle does not indicate the time of the action expressed by it; for in (1) (*b*) the present participle and in (2) (*b*) the past participle represent actions which are still future, and in (1) (*c*) the present participle represents an action which is past. The tense of the participles expresses the contemporaneousness or the priority of an action with respect to some other action whether present, future, or past. In translating into English a sentence containing verbal participles and a finite verb, the tense of the actions indicated by the participles can be determined only from the tense of the verb. When the ideas which we associate with *mood* enter into the form of the verb, (as in the future conditional, imperative, and infinitive forms), these also are communicated to the preceding participle or participles; as,

ಅವರು ಮಾತನಾಡಿ ಮನೆಯನ್ನು ಸೇರಿಯಾರು *avaru mātanāḍi maneyannu sēriyāru*, they, having spoken, may perhaps

enter the house; *or*, they may perhaps speak and enter the house.

ಮಾತನಾಡಿ ಮನೆಯನ್ನು ಸೇರು *mātanāḍi maneyannu sēru*, having spoken, enter the house; *or*, speak and enter the house.

ಅವರು ಮಾತನಾಡಿ ಮನೆಯನ್ನು ಸೇರಲು ಪ್ರಯತ್ನಿಸುವರು *avaru mātanāḍi maneyannu sēralu prayatnisuvaru*, they will attempt, having spoken, to enter the house; *or*, they will attempt to speak and enter the house.

Some difficulty may be occasioned by sentences of the last type illustrated above, as to whether ಮಾತನಾಡಿ *mātanāḍi* is to be construed with ಸೇರಲು *sēralu* or with ಪ್ರಯತ್ನಿಸುವರು *prayatnisuvaru*. As a rule, the participle is to be construed with the verbal form which next follows it (or, if there are several participles, with the verbal form which next follows the last participle of the series). In some cases, however, when the sense is so obvious as to admit of no ambiguity, the participle may be construed with the finite verb even though an infinitive form separates them. An example is the liturgical verse (some of the forms of which belong to a more advanced stage of grammar than the present Lesson), ಕರ್ತನೇ, ನಮ್ಮನ್ನು ಕರುಣಿಸಿ ಈ ಕಟ್ಟಳೆಯನ್ನು ಕೈಕೊಳ್ಳುವದಕ್ಕೆ ನಮ್ಮ ಮನಸ್ಸುಗಳನ್ನು ಪ್ರೇರೇಪಿಸು *kartanē, nammannu karuṇisi, ī kaṭṭaḷeyannu keikoḷḷuvudakke namma manassugaḷannu prērēpisu*, Lord, have mercy upon us, and incline our hearts to keep this law. Here ಕರುಣಿಸಿ *karuṇisi* is construed, not with the following gerundial form ಕೈಕೊಳ್ಳುವದಕ್ಕೆ *kei koḷḷuvudakke*, but with the finite verb ಪ್ರೇರೇಪಿಸು *prērēpisu*.

2. To indicate Manner, Means, or Cause.

Participles which precede a finite verb frequently indicate the manner (ಪ್ರಕಾರ *prakāra*), means (ಕರಣ *karaṇa*), or cause (ಕಾರಣ *kāraṇa*), of the action indicated by the principal verb. Examples:—ಬಿಗಿದು ಕಟ್ಟಿದನು *bigidu kaṭṭidanu*, (*lit.*, having fastened (it) he tied), he tied (it) firmly; ಸಂಗ್ರಹಿಸಿ ಬರೆದರು *sangrahisi baredaru* (*lit.*, having abridged they wrote), they wrote briefly; ಹಸುಗಳನ್ನು ಹೊಡೆದು ಓಡಿಸಿದರು *hasugaḷannu hoḍedu ōḍisidaru* (*lit.*, having beaten the cows they drove away), they drove the cows away by beating them; ಶಿಷ್ಯರು ಗುರುವಿನ ಮಾತುಗಳನ್ನು ಕೇಳಿ ಹರ್ಷಿಸಿದರು *śishyaru guruvina mātugaḷannu kēḷi harshisidaru* (*lit.*, the disciples, having heard the words

of the guru, rejoiced), the disciples rejoiced because they heard the words of the guru.

In the spoken language to some extent, and to a much greater extent in the written language, sentences are met with containing a number of participles followed by one principal verb. In such cases, the principles stated above with regard to one participle apply equally to the whole series of participles. In translating into English, sentences of this kind must always be broken up into shorter sentences, some of the participles being represented by finite verbs, either principal or subordinate.

3. Verbal Participles followed by a Negative Verb

When an affirmative participle is followed by a principal verb in a negative form, there may be some ambiguity involved in the interpretation of the sentence.

(1) ಅವರು ಮಾತನಾಡಿ ಮನೆಯನ್ನು ಸೇರಲಿಲ್ಲ *avaru mātanāḍi maneyannu sēralilla* may mean, 'they neither spoke nor entered the house,' the negative verb having the effect of negativing also the preceding participle, as in the usages described in § 1 above. This method of interpretation applies to sentences in which the participle and the following verb are closely related; as, ಹುಡುಗರು ಪಾಠವನ್ನು ಕೇಳಿ ಗ್ರಹಿಸಲಿಲ್ಲ *huḍugaru pāṭhavannu kēḷi grahisalilla*, the boys did not listen to the lesson, and did not understand (it).

(2) But in some sentences of this type the participle is to be translated as an affirmative verb, and the verb as negative. Thus, ಅವರು ಮಾತನಾಡಿ ಮನೆಯನ್ನು ಸೇರಲಿಲ್ಲ *avaru mātanāḍi maneyannu sēralilla* may mean, 'they spoke, and did not enter the house.' But a better way of conveying this meaning would be by the use of a principal verb instead of the participle; as, ಅವರು ಮಾತನಾಡಿದರು, ಮನೆಯನ್ನು ಸೇರಲಿಲ್ಲ *avaru mātanāḍidaru, maneyannu sēralilla.*

(3) In some cases, however, and particularly when the participial construction implies some such adverbial force as is described in § 2, the meaning expressed is the reverse of what would

appear from a literal translation. Thus it is possible for ಅವರು ಮಾತನಾಡಿ ಮನೆಯನ್ನು ಸೇರಲಿಲ್ಲ *avaru mātanāḍi maneyannu seralilla* to mean, 'they entered the house without speaking.' The illustration is not, however, very satisfactory, as in all such cases much of the meaning has to be supplied from the context. A better example is furnished by the sentence, ನಾವು ಲೋಕದೊಳಕ್ಕೆ ಏನೂ ತಕ್ಕೊಂಡು ಬರಲಿಲ್ಲ *nāvu lōkadoḷakke ēnū takkoṇḍu baralilla*, 'we brought nothing into the world.' As nearly all the grammatical forms in this sentence belong to a later stage than we have at present reached, it is necessary to explain by means of a word-for-word translation: 'we into-the-world anything having-taken did-not-come'. Rendered in accordance with the method of the preceding paragraph, this would mean, 'we took something (in our hand) and did not come', the participle being positive and the verb negative. The real meaning is, however, 'we did not take anything (in our hand), and we did come', the participle being positive *in meaning* and the verb negative.

The explanation of this is that the participle is regarded in Kanarese as a more important part of the sentence than the verb, which is the opposite of the English idea. It should also be said that it is not the idea of the word ಬರಲು *baralu* which is negatived by the ಇಲ್ಲ *illa*, but the idea of the word ಬರಲು *baralu* as qualified by the preceding ತಕ್ಕೊಂಡು *takkoṇḍu;* it is not the coming that is negatived, but the coming with anything in our hands. A parallel case occurs in the English 'we did not come bringing anything with us.'

The remarks in the preceding paragraph apply also to the participial construction when there is no negative ಇನ್ನು ನಾಲ್ಕು ದಿವಸವಿದ್ದು ಮನೆಗೆ ಹೋಗಿರಿ *innu nālku divasaviddu manege hōgiri*, stay four days more and go to your house (for the form ಇದ್ದು *iddu* see Lesson XVI; for ಹೋಗಿರಿ *hōgiri* see Lesson XXII). This sentence in English has the appearance of a curt dismissal, owing to the fact that the verb is regarded as having greater emphasis than the participle. In Kanarese, however, the emphasis is on the participle, and the sentence amounts to an invitation to stay longer: 'Stay four days more before you go to your house'.

In sentences constructed after this pattern which appear to involve ambiguity as to how far the negative idea extends, the general sense of the sentence will generally prove to be the

determining factor. In writing Kanarese the student should carefully avoid any ambiguous construction.

When both the participle and the verb are negative, the effect is to make them both positive in meaning; as, ಆತನು ಸಾಮ್ಯ ಹೇಳದೆ ದೇವರ ವಾಕ್ಯವನ್ನು ಬೋಧಿಸಲಿಲ್ಲ *ātanu sāmya hēḷade dēvara vākyavannu bōdhisalilla*, he did not teach the word of God without speaking parables; *i.e.*, he taught the word of God exclusively by means of parables.

4. Verbal Participles followed by a Finite Verb having a Different Subject

The remarks in the preceding paragraphs refer only to sentences in which the participle (or participles) and the principal verb have the same subject. The same construction is permitted with a change of subject in two cases only; *viz.*, (*a*) when the participle shews the *cause* of the action expressed by the principal verb, (*b*) when *lapse of time* is to be indicated. This construction will be further treated of in Lesson XXVI.

EXERCISE XV

A. Translate into English:—

1. ಅಕ್ಕಸಾಲೆಯು ಚಿನ್ನವನ್ನು ಬೆಂಕಿಯಲ್ಲಿ ಹಾಕಿ ಕರಗಿಸುವನು. 2. ಅಗಸರು ಕೆರೆಯ ನೀರಿನಲ್ಲಿ ಬಟ್ಟೆಗಳನ್ನು ಅದ್ದಿ ಕಲ್ಲುಗಳ ಮೇಲೆ ಒಗೆದು ತೊಳೆಯುತ್ತಾರೆ. 3. ಅವರು ಹೀಗೆ ಬಟ್ಟೆಗಳನ್ನು ಹರಿದು ಬೇಗನೆ ನಾಶಮಾಡುವರು. 4. ಈ ಹುಡುಗನು ಕಾಗದ ಬರೆದು ತಂದೆಯ ವಿಲಾಸಕ್ಕೆ ರವಾನಿಸುವನು. 5. ಪ್ರಯಾಣಿಕರು ಹಣ್ಣುಗಳನ್ನು ಸವಿಯದೆ ನೀರನ್ನು ಕುಡಿದರು. 6. ವಿದ್ಯಾರ್ಥಿಗಳು ಕೈತೊಳೆಯದೆ ಮಠವನ್ನು ಸೇರುವುದಿಲ್ಲ. 7. ಕಳ್ಳರು ಒಬ್ಬ ಸಾವುಕಾರನ ಮನೆಯ ಗೋಡೆಯಲ್ಲಿ ಕನ್ನಾ ಕೊರೆದು ನುಸಿದು ಕಳ್ಳತನಮಾಡಿದರು. 8. ಮಾರಣೇ ದಿವಸ ಜವಾನರು ಅವರನ್ನು ಹಿಡಿದು ಸೆರೆಮನೆಯಲ್ಲಿ ಸೇರಿಸಿದರು. 9. ದೊರೆಯು ವಿಚಾರಣೆಮಾಡಿ ಜುಲ್ಮಾನೆ ವಿಧಿಸಿ ಆ ಕಳ್ಳರನ್ನು ಶಿಕ್ಷಿಸ್ಯಾನು. 10. ಗೊಲ್ಲರು ಹಸುವಿನಲ್ಲಿ ಹಾಲನ್ನು ಕರೆದು ಹಾಲಿನಿಂದ ಮೊಸರನ್ನು ಮಾಡಿ ಕಡೆದು ಬೆಣ್ಣೆಯನ್ನು ತೆಗೆದು ಕಾಯಿಸಿ ತುಪ್ಪವನ್ನು ಮಾಡುತ್ತಾರೆ.

B. Translate into Kanarese:—

1. The doorkeepers opened the door and called the people. 2. The scholars will write letters in school. The teacher may take those letters and read them. 3. We take a plantain,[1] strip-off the skin, and taste the fruit. 4. The boys tore the teacher's books without reading them. 5. The king will call a messenger and send him to the councillor.[2] 6. In time of sickness people do not drink water without (first) heating it. 7. This merchant makes (his) living by selling cloth in the villages. 8. O goldsmith, will you melt that gold by heating it? 9. Let the teacher send the boys home[3] without punishing them. 10. We will punish the gardener by holding-back[4] a fine of one rupee from (his) wages.

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[1] the fruit of a plantain. [2] to the neighbourhood of the councillor. [3] to the house. [4] ಹಿಡಿ.

LESSON XVI

NOUNS OF RELATIONSHIP (ಬಂಧುವಾಚಕ *bandhuvāchaka*)

For a list of Nouns of Relationship see Appendix I.

Those nouns of relationship which belong to the *First Declension* require the insertion of ಅಂದಿರ್ *andir*, instead of ರ್ *r*, between the crude form and the plural terminations.[1] Their declension in other respects is regular. Example:—

Crude form—ಅಪ್ಪ *appa*, father

SINGULAR

Nom. ಅಪ್ಪನು *appanu*, a father
Acc. ಅಪ್ಪನನ್ನು *appanannu*, a father
etc.

PLURAL

Nom. ಅಪ್ಪಂದಿರು *appandiru*, fathers
Acc. ಅಪ್ಪಂದಿರನ್ನು *appandirannu*, fathers
etc.

ಮಗ *maga*, or ಮಗು *magu*, child, is found in all three genders. ಮಗನು *maganu*, son, and ಮಗಳು *magaḷu*, daughter, belong to the first declension, and ಮಗುವು *maguvu*, child (neut.), belongs to the third (A) declension. Their declension in

[1] Hodson in his *Elementary Grammar of the Canarese Language* (Bangalore, 1864) includes all nouns of relationship under this rule, and gives the second declension noun ಸೊಸೆ *sose* as an example. This does not appear to be correct, though the Revision Committee of the Kanarese Bible in their version of *Genesis* (1910) have, acting on good authority, adopted the form ತಾಯಿಯಂದಿರು *tāyiyandiru* as the plural of ತಾಯಿ *tāyi* (ch. xxxii, 11). But authorities are, to say the least, divided on this point, and the common usage of the language in the Mysore country is against the Revisers.

the singular is regular. In the plural they have one irregular form in common, as follows:—

PLURAL

Nom.	ಮಕ್ಕಳು	*makkaḷu*, children
Acc.	ಮಕ್ಕಳನ್ನು	*makkaḷannu*, children
Instr.	ಮಕ್ಕಳಿಂದ	*makkaḷinda*, by *or* from children
Dat.	ಮಕ್ಕಳಿಗೆ	*makkaḷige*, to children
Gen.	ಮಕ್ಕಳ	*makkaḷa*, of children
Loc.	ಮಕ್ಕಳಲ್ಲಿ	*makkaḷalli*, in children
Voc.	ಮಕ್ಕಳೇ	*makkaḷē*, O children

To distinguish the sex of young children, instead of using the forms ಮಗನು *maganu*, and ಮಗಳು *magaḷu* (which mean *son* and *daughter* respectively, and not *child*), the prefix ಗಂಡು *gaṇḍu*, male, or ಹೆಣ್ಣು *heṇṇu*, female, is prefixed to the neuter ಮಗು *magu;* thus, ಗಂಡುಮಗುವು ಹುಟ್ಟಿತು *gaṇḍumaguvu huṭṭitu* a male child was born; ಹೆಣ್ಣುಮಕ್ಕಳನ್ನು ನೋಡಿದೆನು *heṇṇu makkaḷannu nōḍidenu*, I saw the little girls.

PRONOUNS (ಸರ್ವನಾಮ *sarvanāma*)

The following are the Personal Pronouns in Kanarese:—

First Person ನಾನು *nānu*, I
Second Person ನೀನು *nīnu*, thou
Third Person (Demonstrative)

masc.	proximate	ಇವನು *ivanu*, ಈತನು *ītanu*	he, this man	See Lessons VI, IX.
	remote	ಅವನು *avanu*, ಆತನು *ātanu*	he, that man	See Lessons VI, IX.
fem.	proximate	ಇವಳು *ivaḷu*, ಈಕೆಯು *īkeyu*	she, this woman	See Lessons VI, IX.
	remote	ಅವಳು *avaḷu*, ಆಕೆಯು *ākeyu*	she, that woman	See Lessons VI, IX.
neut.	proximate	ಇದು *idu*, it, this thing		See Lesson XVII
	remote	ಅದು *adu*, it, that thing		See Lesson XVII

Declension of the First Personal Pronoun

SINGULAR

Nom. ನಾನು *nānu*, I
Acc. ನನ್ನನ್ನು *nannannu*, me
Instr. ನನ್ನಿಂದ *nanninda*, by *or* from me
Dat. ನನಗೆ *nanage*, to me
Gen. ನನ್ನ *nanna*, of me, my
Loc. ನನ್ನಲ್ಲಿ *nannalli*, in me

PLURAL

Nom. ನಾವು *nāvu*, we
Acc. ನಮ್ಮನ್ನು *nammannu*, us
Instr. ನಮ್ಮಿಂದ *namminda*, by *or* from us
Dat. ನಮಗೆ *namage*, to us
Gen. ನಮ್ಮ *namma*, of us
Loc. ನಮ್ಮಲ್ಲಿ *nammalli*, in us

Note the single consonant in the second syllable of the nominative and dative cases, and the double consonant in the corresponding syllable of the other cases.

Declension of the Second Personal Pronoun

SINGULAR

Nom. ನೀನು *nīnu*, thou
Acc. ನಿನ್ನನ್ನು *ninnannu*, thee
Instr. ನಿನ್ನಿಂದ *ninninda*, by *or* from thee
Dat. ನಿನಗೆ *ninage*, to thee
Gen. ನಿನ್ನ *ninna*, of thee, thy
Loc. ನಿನ್ನಲ್ಲಿ *ninnalli*, in thee

PLURAL

Nom. ನೀವು *nīvu*, you
Acc. ನಿಮ್ಮನ್ನು *nimmannu*, you
Instr. ನಿಮ್ಮಿಂದ *nimminda*, by *or* from you
Dat. ನಿಮಗೆ *nimage*, to you
Gen. ನಿಮ್ಮ *nimma*, of you, your
Loc. ನಿಮ್ಮಲ್ಲಿ *nimmalli*, in you

SPECIAL USES OF THE PLURAL

1. *Honorific Plural.* In order to express respect, the plural of nouns and pronouns is substituted for the singular; as, ಮಹಾರಾಜರು ಈ ಸೀಮೆಯನ್ನು ಆಳುತ್ತಾರೆ *mahārājaru ī sīmeyannu āḷuttāre*, the Maharaja rules this country. This usage is commonly employed with such words as ದೊರೆ *dore*, ಗುರು *guru*, ತಂದೆ *tande*, etc., and with the pronouns relating to such nouns. People of inferior rank addressing superiors use the plural ನೀವು *nīvu*[1] for the singular ನೀನು *nīnu*, thou; while people of superior rank speaking of themselves to inferiors commonly employ the first personal pronoun in the plural.

Nouns of relationship of the first declension, when used in the honorific plural, do not take their characteristic plural form, but add the plural pronoun ಅವರು *avaru* to the singular; thus ಅಣ್ಣಂದಿರು *aṇṇandiru* can only mean 'elder brothers' (plural), while ಅಣ್ಣನವರು *aṇṇanavaru* is the honorific plural with singular meaning. Common illustrations are afforded by personal names ending in ಅಣ್ಣ *aṇṇa*, ಅಪ್ಪ *appa*, *or* ಅಮ್ಮ *amma*, which are generally used in this form—ರಾಮಣ್ಣನವರು *rāmaṇṇanavaru*, "Mr. Ramanna"; ಕೃಷ್ಣಪ್ಪನವರು *kṛishṇappanavaru*, "Mr. Krishnappa"; ಲಕ್ಷ್ಮೀದೇವಮ್ಮನವರು *lakshmīdēvammanavaru*, "Mrs. Lakshmidevamma."

This method is also commonly employed with other nouns of relationship; as, ನನ್ನ ತಂದೆಯವರು *nanna tandeyavaru*, my father, which is preferable to ನನ್ನ ತಂದೆಗಳು *nanna tandegaḷu*.

This pronominal termination is sometimes combined with the regular plural termination; as, ಮಹಾರಾಜರವರು *mahārājaravaru*, the Maharaja; ಗುರುಗಳವರು *gurugaḷavaru*, the guru. We also have ನಾವುಗಳು *nāvugaḷu*, we; ನೀವುಗಳು *nīvugaḷu*, you.

2. *Dvandvasamāsa* (ದ್ವಂದ್ವಸಮಾಸ). When two or more nouns are joined together and regarded as forming a pair or a

[1] or ತಾವು *tāvu*, see Lesson XVII.

closely connected whole, their crude forms may be united into a compound with a plural termination, the termination being that which would ordinarily be attached to the final member of the compound. Thus, instead of writing ನನ್ನ ತಾಯಿಯೂ ತಂದೆಯೂ *nanna tāyiyū tandeyū*, we may write ನನ್ನ ತಾಯಿತಂದೆಗಳು *nanna tāyitandegaḷu*, my mother and father; ರಾಮಕೃಷ್ಣರು *rāmakṛishṇaru*, Rama and Krishna; also (in the New Testament) ಪೇತ್ರಯೋಹಾನರು *pētrayōhānaru*, Peter and John; ಭೂಮ್ಯಾಕಾಶಗಳು *bhūmyākāśagaḷu*, earth and heaven. In some cases there may be doubt as to whether the component nouns are to be regarded as severally singular or plural; thus, ನನ್ನ ಅಣ್ಣತಮ್ಮಂದಿರು *nanna aṇṇatammandiru* may mean 'my older and my younger brother,' or, 'my older and my younger brothers.'

This is one class of compound words (ಸಮಾಸಪದಗಳು *samāsapadagaḷu*)—see Lesson XV, page 63. A full list of the different kinds of *samāsa* is given in Lesson XXXI.

THE IRREGULAR VERB ಇರು *iru*, to be

The past verbal and relative participles of this verb are irregular, and therefore cause irregularity in those tenses which are formed from them. There is also an irregular alternative form of the present tense.

Crude form—ಇರು *iru*

Verbal Participles:	Pres. and Fut. ಇರುತ್ತಾ *iruttā*, being
	Past ಇದ್ದು *iddu*, having been
	Negative ಇರದೆ *irade*, not being
Relative Participles:	Pres. and Fut. ಇರುವ *iruva*
	Past ಇದ್ದ *idda*
	Negative ಇರದ *irada*
Infinitive:	ಇರಲು *iralu*, ಇರ *ira*, to be.
Present Tense:	ಇರುತ್ತೇನೆ *iruttēne*, I am, etc.

Present Tense—Alternative Form

SINGULAR

1 ಇದ್ಧೇನೆ *iddhēne*, or ಇದ್ದೇನೆ *iddēne*, I am
2 ಇದ್ಧೀ *iddhī*, or ಇದ್ದೀ *iddī*, thou art
3 m. ಇದ್ಧಾನೆ *iddhāne*, or ಇದ್ದಾನೆ *iddāne*, he is
f. ಇದ್ಧಾಳೆ *iddhāḷe*, or ಇದ್ದಾಳೆ *iddāḷe*, she is
n. ಇದೆ *ide*, ಅದೆ *ade*, it is

PLURAL

1 ಇದ್ಧೇವೆ *iddhēve*, or ಇದ್ದೇವೆ *iddēve*, we are
2 ಇದ್ಧೀರಿ *iddhīri*, or ಇದ್ದೀರಿ *iddīri*, you are
3 m.f. ಇದ್ಧಾರೆ *iddhāre*, or ಇದ್ದಾರೆ *iddāre*, they are
n. ಇವೆ *ive*, ಅವೆ *ave*, they are

Future Tense:	ಇರುವೆನು *iruvenu*, I shall be, etc.
Past Tense:	ಇದ್ದೆನು *iddenu*, I was, etc.
3rd person neuter	ಇದ್ದಿತು *idditu*, or ಇತ್ತು *ittu*, it was
Future Contingent Tense:	ಇದ್ದೇನು *iddēnu*, I may be, etc.
Negative Mood:	ಇರೆನು *irenu*, I am not, etc.
Imperative Mood:	ಇರುವೆ *iruve*, let me be, etc.
2nd person plural	ಇರ್ರಿ *irri*, be (you)

Continuative Tenses of Verbs

The various forms of the verb ಇರು *iru*, to be, when combined with the present verbal participle of another verb, give rise to a series of continuative tenses; thus,

Present Continuative: ಮಾಡುತ್ತಿದ್ಧೇನೆ (ಮಾಡುತ್ತಾ ಇದ್ಧೇನೆ) *māḍuttiddhēne* (*māḍuttā iddhēne*) I am making

Future Continuative: ಮಾಡುತ್ತಿರುವೆನು (ಮಾಡುತ್ತಾ ಇರುವೆನು) *māḍuttiruvenu* (*māḍuttā iruvenu*), I shall be making

Similar combinations may be made with the remaining finite tenses and moods, and also with the infinitive and participial forms. They need occasion no difficulty, and the student will be able easily to make them for himself.

Perfect Tenses of Verbs

The various forms of the verb ಇರು *iru*, to be, when combined with the past verbal participle of another verb, give rise to a series of perfect tenses; thus,

Present Perfect: ಮಾಡಿರುತ್ತೇನೆ (ಮಾಡಿ ಇರುತ್ತೇನೆ) *māḍiruttēne māḍi iruttēne*), I have made

Past Perfect: ಮಾಡಿದ್ದೆನು (ಮಾಡಿ ಇದ್ದೆನು) *māḍiddenu* (*māḍi iddenu*), I had made

As in the case of the continuative tenses, the student may form other combinations on the analogy of the above. He is advised in reading to note carefully the distinction between simple past and perfect forms, (*e.g.*) ಮಾಡಿದ *māḍida*, the simple past relative participle of ಮಾಡು *māḍu*, and ಮಾಡಿದ್ದ *māḍidda*, the past perfect relative participle.

It should be noticed that the English and the Kanarese use of perfect tenses do not precisely correspond. It is not possible to give rules, but in Kanarese reading and conversation instances frequently occur of the use of a perfect tense where English would have a simple tense, and *vice versa*. The difference shews itself also in the use of the English language by educated Indians, who reproduce in it their own vernacular idiom. Thus it is a common thing for them to say, "I had come to see you this morning," where we should say, "I came to see you this morning." This represents accurately the Kanarese ಬಂದಿದ್ದೆನು *bandiddenu*, the past perfect, which is more usual in such a sentence than ಬಂದೆನು *bandenu*, the past tense. (For the forms see Lesson XIX). An example of the reverse is the simple past ನಿಮ್ಮ ಕಾಗದವು ಸೇರಿತು *nimma kāgadavu sēritu*, your letter has reached (me), where English students would expect the present perfect ಸೇರಿದೆ *sēride.* In Kanarese the perfect tenses never seem to lose the idea of the two verbs of which they are composed: ಮಾಡಿದ್ದೇನೆ *māḍiddhēne* means 'I did it and am'. If attention is to be directed only or mainly to the *doing*, a simple tense is the proper one to use; if a *subsequent condition* is also to be considered, a perfect tense is required.

With expressions denoting an action extending over a period of past time including also the present, Kanarese uses the present or present continuative tense, there being no perfect continuative; thus, ಅವರು ನಾಲ್ಕು ತಿಂಗಳುಗಳಿಂದ ಈ ಗ್ರಾಮದಲ್ಲಿ ವಾಸಮಾಡುತ್ತಾರೆ

(ವಾಸಮಾಡುತ್ತಿದ್ದಾರೆ) *avaru nālku tingaḷugaḷinda ī grāmadalli vāsamāḍuttāre* (*vāsamāḍuttiddhāre*), they have been living in this village for four months.

Compound Negative Tenses

A series of compound negative tenses is produced by the compounding of the forms of ಇರು *iru* with the negative verbal participle of any verb; as, ಮಾಡದೆ ಇದ್ದೇನೆ *maḍade iddhēne*, I am not making.

The Verb ಇರು *iru* with a Word in the Dative Case

The verb ಇರು *iru*, when construed with a word in the dative case, indicates possession, and is in this construction the regular Kanarese equivalent of the English verb *to have*. Thus, ಈ ಊರಿನಲ್ಲಿ ನನಗೆ ಒಂದು ಮನೆಯು ಇದೆ. *ī ūrinalli nanage ondu maneyu ide*, I have a house in this town (*lit.*, to me there is a house in this town); ಅವರಿಗೆ ಮಕ್ಕಳು ಇರಲಿಲ್ಲ *avarige makkaḷu iralilla*, they had no children (*lit.*, to them children were not).

THE INSTRUMENTAL CASE

The instrumental case indicates—

(*a*) The agent, with passive verbs (see Lesson XXVI).

(*b*) The instrument by which an action is performed; as, ಕತ್ತಿಯಿಂದ ಅವರನ್ನು ಕೊಂದುಹಾಕಿದನು *kattiyinda avarannu kondu-hākidanu*, he killed them with the sword.

(*c*) The material of which a thing is made; as, ಅವರು ಮಣ್ಣಿನಿಂದ ಗೋಡೆಯನ್ನು ಕಟ್ಟಿದ್ದಾರೆ *avaru maṇṇininda gōḍeyannu kaṭṭiddhāre*, they have built a wall of mud.

(*d*) Motion from a place; as, ಆತನು ಅರಮನೆಯಿಂದ ಒಬ್ಬ ಜವಾನನನ್ನು ನನ್ನ ಹತ್ತಿರಕ್ಕೆ ಕಳುಹಿಸಿದನು *ātanu aramaneyinda obba javā-nanannu nanna hattirakke kaḷuhisidanu*, he sent a peon from the palace to me.

(*e*) Lapse of time; as, ನಾನು ಒಂದು ವಾರದಿಂದ ನಿನ್ನನ್ನು ನೋಡಲಿಲ್ಲ *nānu ondu vāradinda ninnannu nōḍalilla*, I have not seen you for a week.

(*f*) Distance [see Lesson XXIV—Uses of the Dative (e) footnote].

(*g*) A quality or condition of being or action; as, ನಾವು ಕ್ಷೇಮದಿಂದ ಇರುತ್ತೇವೆ *nāvu kshēmadinda iruttēve*, we are in health; ಅವರು ವಿವೇಕದಿಂದ ಮಾತನಾಡುತ್ತಾರೆ *avaru vivēkadinda mātanāḍuttāre*, they speak with discrimination.

EXERCISE XVI

A. Translate into English:—

1. ಮಕ್ಕಳೇ, ನಿಮ್ಮ ತಂದೆತಾಯಿಗಳ ಮಾತನ್ನು ಕೇಳಿರಿ. 2. ನನಗೆ ಬೆಳ್ಳಿ ಭಂಗಾರಗಳು ಇರುವುದಿಲ್ಲ. 3. ಮಾರಣೇ ದಿವಸ ಅವರು ಬೆಟ್ಟದಿಂದ ಇಳಿದು ಜನರ ಗುಂಪನ್ನು ನೋಡಿದರು. 4. ಜನರು ಮಣ್ಣಿನಿಂದ ಅರಮನೆಯನ್ನು ಕಟ್ಟುವುದಿಲ್ಲ; ಕಲ್ಲಿನಿಂದಲೇ[1] ಕಟ್ಟುತ್ತಾರೆ. 5. ನಾವು ಒಂದು ತಿಂಗಳಿನಿಂದ ನಮ್ಮ ದೊಡ್ಡಪ್ಪನವರ ಮನೆಯಲ್ಲಿ ಇಳಿದಿರುತ್ತೇವೆ. 6. ನನ್ನ ತಮ್ಮನು ಒಂದು ಕಾಗದವನ್ನು ಬರೆದು ಈ ಸಂಗತಿಯನ್ನು ನಮ್ಮ ತಂದೆತಾಯಿಗಳಿಗೆ ತಿಳಿಸಿಯಾನು. 7. ಈ ಪಾಠಶಾಲೆಯಲ್ಲಿ ಬಾಲಕರೂ ಬಾಲಕಿಯರೂ ಪಾಠಗಳನ್ನು ಓದದೆ ಮಾತನಾಡುತ್ತಿದ್ದಾರೆ. 8. ಒಂದು ಊರಿನಲ್ಲಿ ಒಬ್ಬ ವರ್ತಕನು ವ್ಯಾಪಾರದಿಂದ ಬಹಳ ಹಣ ಕೂಡಿಸಿ ಮನೆಗಳನ್ನು ಕಟ್ಟಿ ಸುಖದಿಂದಿದ್ದನು.[2] 9. ಸೂರ್ಯಚಂದ್ರರ ಕಾಂತಿಗಳು ಭೂಲೋಕದ ಕತ್ತಲೆಯನ್ನು ಹೋಗಲಾಡಿಸುವುವು.[3] 10. ಪರಲೋಕಭೂಲೋಕಗಳ ಒಡೆಯನೇ, ನೀನು ಜ್ಞಾನಿಗಳಿಗೆ ಈ ಮಾತನ್ನು ಮರೆಮಾಡಿ ಬಾಲಕರಿಗೆ ಪ್ರಕಟಮಾಡಿದ್ದೀ.

B. Translate into Kanarese:—

1. I have been living in this town for many years. 2. This boy lives in the house of (his) father and mother. 3. We were reading this book together with our elder and younger brothers. 4. These merchants have many houses and shops in this city. 5. The elder and younger brothers and the elder and younger sisters of this man are amongst[4] us. 6. Women, love your husbands. 7. Thy faith hath-made[5] thee whole. 8. The teacher has taught lessons to the boys and girls, and has punished the lazy (ones). 9. Our fathers and grandfathers have taught us these words. 10. Peter and John entered the temple at[6] the time of prayer, and healed a lame man.

[1] Emphatic ending. [2] *Lōpa-sandhi.* [3] See note on the tense in Lesson VI. [4] in. [5] Simple past tense. [6] in.

LESSON XVII

PRONOUNS (Contd.)

The Emphatic and Reflexive Pronoun ತಾನು *tānu*

The pronoun ತಾನು *tānu* is declined in the singular and plural like ನಾನು *nānu*. It is used in all three genders, and, while usually of the third person, it occurs in some constructions as first and second person also.

Its uses are as follows:—

1. *In the First Person.* This use is found only in reported speech, which cannot be explained until the irregular verb ಅನ್ನು *annu* or ಎನ್ನು *ennu*, to say, has been studied. See Lesson XXVII.

2. *In the Second Person.* The plural forms of ತಾನು *tānu* are used as terms of great respect in place of the pronoun of the second person; as, ತಾವು ಈ ಸಂಗತಿಯನ್ನು ಕೇಳಿರುತ್ತೀರಾ? *tāvu ī sanggatiyannu kēḷiruttīrā*, have you heard this news? The respect implied in the use of this term is much greater than that implied in the use of the ordinary honorific plural ನೀವು *nīvu*.

3. *In the Third Person.*

(*a*) In the nominative case ತಾನು *tānu* (often in one of its emphatic forms ತಾನೂ *tānū* or ತಾನೇ *tānē*) is used as an emphatic pronoun in apposition with a third person subject expressed or understood; as, ಅವನು ತಾನೇ ಈ ಸಂಗತಿಯನ್ನು ನನಗೆ ತಿಳಿಸಿದನು *avanu tānē ī sanggatiyannu nanage tiḷisidanu*, that man himself made known the matter to me; ತಾನೂ ಪುಸ್ತಕವನ್ನು ತೋರಿಸುವನು *tānū pustakavannu tōrisuvanu*, he himself will shew the book.

It must be remembered that in this usage the pronoun ತಾನು *tānu* can be used in apposition with neuter words just

as with masculine and feminine words. It can also be used to give emphasis to indeclinable words; as, ಈಗ ತಾನೇ *īga tānē*, at this very moment (*lit.*, now itself); ಹಾಗೆ ತಾನೇ *hāge tānē*, exactly in that way.

(*b*) ತಾನು *tānu* is also used as a reflexive pronoun referring back to the subject of the sentence; as, ಇವರು ತಮ್ಮನ್ನು ಕಾಪಾಡಿಕೊಳ್ಳುತ್ತಾರೆ[1] *ivaru tammannu kāpāḍikoḷḷuttāre*, these people protect themselves; ಅವನು ತನ್ನ ಸೇವಕನನ್ನು ಕಳುಹಿಸಿದನು *avanu tanna sēvakanannu kaḷuhisidanu*, he sent his (own) servant.[2]

Note that when it is correct to use ತಾನು *tānu* (reflexive) it is always incorrect to use ಅವನು *avanu*, ಅವಳು *avaḷu*, ಅದು *adu*, or any other personal or demonstrative pronoun, and *vice-versa*. In English one pronoun, *he*, has to do duty as a personal pronoun, both proximate and remote, and often as a reflexive pronoun also; and ambiguity is frequently the result. As Kanarese uses different pronouns in these instances, such ambiguity is almost entirely avoided.

(*c*) In some idiomatic constructions ತಾನು *tānu* emphatic is combined with ತಾನು *tānu* reflexive; as, ಅವರು ತಮ್ಮಿಂದ ತಾವೇ ಈ ಕೆಲಸವನ್ನು ಮಾಡಿದ್ದಾರೆ *avaru tammında tāvē ī kelasavannu māḍiddhāre*, they have done this work by themselves, *lit.*, themselves (emph.) by themselves (refl.); so also in the expressions ತನಗೆ ತಾನೇ *tanage tānē*, or ತನ್ನಷ್ಟಕ್ಕೆ[3] ತಾನೇ *tannashṭakke tānē*, for oneself; as, ಅವರಲ್ಲಿ ಪ್ರತಿಯೊಬ್ಬನು[4] ತನಗೆ ತಾನೇ ಈ ಕೆಲಸವನ್ನು ಮಾಡಿದರು *avaralli pratiyobbanu tanage tānē ī kelasavannu māḍidaru*, they did this work each one for himself. The plural forms ತಮಗೆ ತಾವೇ *tamage tāvē*, ತಮ್ಮಷ್ಟಕ್ಕೆ ತಾವೇ *tammashṭakke tāvē* are used in the same way; also the first person

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[1] For the use of ಕೊಳ್ಳು *koḷḷu* with past verbal participles, see pp. 87ff.
[2] The pronouns ನಾನು *nānu* and ನೀನು *nīnu* in oblique cases provide the 1st and 2nd person reflexive pronouns. [3] ಅಷ್ಟಕ್ಕೆ *ashṭakke* is the dat. of ಅಷ್ಟು *ashṭu*, so much. See below under "Words of Quantity." [4] For ಪ್ರತಿಯೊಬ್ಬನು *pratiyobbanu*, see p. 96.

ನನಗೆ (ನನ್ನಷ್ಟಕ್ಕೆ) ನಾನೇ *nanage* (*nannashṭakke*) *nānē*, ನನ್ನಿಂದ ನಾನೇ *nanninda nānē*, and the corresponding plural forms; also similar forms for the second person. Examples: ನನ್ನಿಂದ ನಾನೇ ಈ ಮಾತನ್ನು ಆಡಲಿಲ್ಲ *nanninda nānē ī mātannu āḍalilla*, I did not speak this word of myself; ನಿನ್ನಷ್ಟಕ್ಕೆ ನೀನೇ ಈ ಕೆಲಸವನ್ನು ಮಾಡಿದಿಯಾ? *ninnashṭakke nīnē ī kelasavannu māḍidiyā*, did you do this work by yourself?

Declension of the Third Personal (Demonstrative) Neuter Pronoun ಇದು *idu*

SINGULAR

Nom.	ಇದು *idu*, it (this thing)
Acc.	ಇದನ್ನು *idannu*, it
Instr.	ಇದರಿಂದ *idarinda*, by *or* from it
Dat.	ಇದಕ್ಕೆ *idakke*, to it
Gen.	ಇದರ *idara*, of it
Loc.	ಇದರಲ್ಲಿ *idaralli*, in it

PLURAL

Nom.	ಇವು *ivu*, ಇವುಗಳು *ivugaḷu*, they (these things)
Acc.	ಇವನ್ನು *ivannu*, ಇವುಗಳನ್ನು *ivugaḷannu*, them
Instr.	ಇವುಗಳಿಂದ *ivugaḷinda*, by *or* from them
Dat.	ಇವಕ್ಕೆ *ivakke*, ಇವುಗಳಿಗೆ *ivugaḷige*, to them
Gen.	ಇವುಗಳ *ivugaḷa*, of them
Loc.	ಇವಲ್ಲಿ *ivalli*, ಇವುಗಳಲ್ಲಿ *ivugaḷalli*, in them

ಅದು[1] *adu*, it (that thing), is declined like ಇದು *idu*.

The neuter pronouns ಇದು *idu* and ಅದು *adu* are occasionally used in connection with masculine or feminine words; as, ಅದು ಯಾರು? *adu yāru*, who is that? ಅದೇ ಹುಡುಗನು *adē huḍuganu*, the same boy.

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[1] In adding neuter endings to verbal and pronominal forms the archaic ಉದು *udu* is used as well as the modern ಅದು *adu;* thus we have both ಮಾಡುವುದು *māḍuvudu* and ಮಾಡುವದು *māḍuvadu*; ಯಾವುವು *yāvuvu* and ಯಾವವು *yāvavu* (see p. 92).

The proximate and remote personal pronouns are used to represent the meaning of "the former" and "the latter." ಇವನು *ivanu*, ಈತನು *ītanu*, ಇವಳು *ivaḷu*, ಈಕೆಯು *īkeyu*, ಇವರು *ivaru*, ಇದು *idu*, ಇವು (ಗಳು) *ivu* (*gaḷu*) = "the latter;" ಅವನು *avanu*, ಆತನು *ātanu*, ಅವಳು *avaḷu*, ಆಕೆಯು *ākeyu*, ಅವರು *avaru*, ಅದು *adu*, ಅವು (ಗಳು) *avu* (*gaḷu*) = "the former."

The student should note the connection between the word ಈ *ī*, this, and the proximate pronominal forms ಇವನು *ivanu*, ಇವಳು *ivaḷu*, ಇದು *idu*, ಈತನು *ītanu*, ಈಕೆಯು *īkeyu*, and also between the word ಆ *ā*, that, and the remote pronominal forms ಅವನು *avanu*, ಅವಳು *avaḷu*, ಅದು *adu*, ಆತನು *ātanu*, ಆಕೆಯು *ākeyu*. Speaking in terms of English Grammar, we should call ಈ *ī* and ಆ *ā* demonstrative adjectives, and the other forms demonstrative pronouns formed from the same root. Kanarese Grammar regards ಈ *ī* and ಆ *ā* as abbreviated forms of the pronouns used only in composition (ಸಮಾಸ *samāsa*) with other words. Thus ಈ ಮನುಷ್ಯನು *ī manushyanu* is regarded as a compound word to be strictly logical we should write it as one word ಈಮನುಷ್ಯನು *īmanushyanu*, but in practice this is not usual. This kind of compound is called *gamaka-samāsa* (see Lesson XXXI).

VERBS ENDING IN ಇಸು *isu* (ಸು *su*, ಚು *chu*)

We have already met with a number of verbs ending in the suffix ಇಸು *isu*. They are of two kinds. In the first class, the termination ಇಸು *isu* (sometimes ಸು *su* or ಚು *chu*) is added to a declinable root, and the result is equivalent to a compound word consisting of a declinable crude form and the verb ಮಾಡು *māḍu*, or some similar verb [see Lesson XIII, page 55 (2)][1]. Thus,

ಬೋಧಿಸು *bōdhisu*, to teach	= ಬೋಧೆಮಾಡು *bōdhemāḍu*, to make teaching
ನಿರ್ಮಿಸು *nirmisu*, to form, create	= ನಿರ್ಮಾಣಮಾಡು *nirmāṇamāḍu*, to make a creating
ಕ್ಷಮಿಸು *kshamisu*, to forgive	= ಕ್ಷಮೆಮಾಡು *kshamemāḍu*, to make forgiveness
ಅಪೇಕ್ಷಿಸು *apēkshisu*, to desire	= ಅಪೇಕ್ಷೆಪಡು *apēkshepaḍu*, to feel desire
ಜಯಿಸು *jayisu*, to overcome	= ಜಯಹೊಂದು *jayahondu*, to obtain victory
ಪೂಜಿಸು *pūjisu*, to worship	= ಪೂಜೆಮಾಡು *pūjemāḍu*, to make worship

[1] The name given to a *samāsa* in which the first part is a noun and the second part a verb is ಕ್ರಿಯಾಸಮಾಸ *kriyāsamāsa*. The objection to hybrid compounds (ಅರಿಸಮಾಸ *arisamāsa*), noted on p. 57 (3) does not apply to *kriyā-samāsa*.

and, similarly, ಪ್ರಾರಂಭಿಸು *prārambhisu*, ಸನ್ಮಾನಿಸು *sanmānisu*, ಅರ್ಪಿಸು *arpisu*, ಸೇವಿಸು *sēvisu*, ಸಂಗ್ರಹಿಸು *sangrahisu*, ಹರ್ಷಿಸು *harshisu*, ರವಾನಿಸು *ravānisu*, ವಿಧಿಸು *vidhisu*, ಶಿಕ್ಷಿಸು *śikshisu*. Their number might have been increased by substituting ಉಪಕರಿಸು *upakarisu* for ಉಪಕಾರಮಾಡು *upakāramāḍu*, ಪ್ರಾರ್ಥಿಸು *prārthisu* for ಪ್ರಾರ್ಥನೇಮಾಡು *prārthanēmāḍu*, ಪ್ರೀತಿಸು *prītisu* for ಪ್ರೀತಿಮಾಡು *prītimāḍu*, ಪ್ರಯತ್ನಿಸು *prayatnisu* for ಪ್ರಯತ್ನಮಾಡು *prayatnamāḍu*, ವಿಚಾರಿಸು *vichārisu* for ವಿಚಾರಣೆಮಾಡು *vichāraṇemāḍu*.

The second class consists of *causal verbs*, in which the suffix is attached to a verbal crude form, and the meaning is to cause another person to perform the action indicated by the simple verb. Thus,

ಓಡಿಸು *ōḍisu*, to cause (some one or something) to run	=	ಓಡ[1] ಮಾಡು *ōḍa māḍu*, to make to run
ತೋರಿಸು *tōrisu*, to shew	=	ತೋರ ಮಾಡು *tōramāḍu*, to cause to appear
ತಿಳಿಸು *tiḷisu*, to make known	=	ತಿಳಿಯ ಮಾಡು *tiḷiya māḍu*, to cause to be known
ಚಿಮುಕಿಸು *chimakisu*, to scatter, sprinkle	=	ಚಿಮುಕ ಮಾಡು *chimaka māḍu*, to cause to drop
ಹಾರಿಸು *hārisu*, to put to flight	=	ಹಾರ ಮಾಡು *hāra māḍu*, to cause to fly
ಕರಗಿಸು *karagisu*, to melt (trans).	=	ಕರಗ ಮಾಡು *karaga māḍu*, to cause to become soft
ಕಾಯಿಸು *kāyisu*, to heat	=	ಕಾಯ ಮಾಡು *kāya māḍu*, to cause to become hot
ಸೇರಿಸು *sērisu*, to put into, cause to enter, etc.	=	ಸೇರ ಮಾಡು *sēra māḍu*, to cause to arrive, etc.
ಕೂಡಿಸು *kūḍisu*, to join, gather together (trans.)	=	ಕೂಡ ಮಾಡು *kūḍa māḍu*, to cause to assemble
ಹೋಗಲಾಡಿಸು *hōgalāḍisu*, to send away	=	ಹೋಗಲಾಡ ಮಾಡು *hōgalāḍa māḍu*, to cause to go
ಕಳುಹಿಸು *kaḷuhisu*, to send	=	ಕಳುಹ ಮಾಡು *kaḷuha māḍu*, to cause (another) to send [2]

When this affix is attached to an intransitive verb, it transforms it into a transitive verb, as in most of the examples above. When attached to a transitive verb, it changes the meaning from one of direct action to one of indirect action by means of another agent.

[1] Infin. (see Lesson XXVI). [2] In the ordinary use of the language there is no distinction between the two words ಕಳುಹು *kaḷuhu* and ಕಳುಹಿಸು *kaḷuhisu*, both being used=to send.

Thus, ನಾನು ಒಂದು ಕಾಗದವನ್ನು ಬರೆಯುತ್ತೇನೆ *nānu ondu kāgadavannu bareyuttēne*=I will write a letter (myself), but ನಾನು ಒಂದು ಕಾಗದವನ್ನು ಬರೆಸುತ್ತೇನೆ[1] *nānu ondu kāgadavannu baresuttēne*= I will get a letter written (by means of someone else).

It is not permissible to add the causative suffix ಇಸು *isu* to verbs of the same ending formed upon nominal bases: thus ಪೂಜಿಸಿಸು *pūjisisu*, to cause (someone) to worship, is inadmissible.

The suffix ಇಸು *isu* is sometimes added to indeclinable words which may be classed as interjections; as, ಚಳಚಳಿಸು *chaḷachaḷisu*, to be dazzlingly bright (from ಚಳಚಳ *chaḷachaḷa*, dazzlingly); ಚಟಚಟಿಸು *chaṭachaṭisu*, to crackle (as fire) (from ಚಟಚಟ *chaṭachaṭa*, the sound of crackling: Lesson XIX).

The suffix ಚು *chu* is an alternative to ಇಸು *isu*, but it is not very frequent in modern Kanarese. An example is ಮಡಚು *maḍachu*, alternative form of ಮಡಿಸು *maḍisu*, to double, fold up (from ಮಡಿ *maḍi*, fold).

THE IRREGULAR VERB ಕೊಳ್ಳು *koḷḷu* IN COMBINATION WITH VERBAL PAST PARTICIPLES

The idiomatic use of the verb ಕೊಳ್ಳು *koḷḷu* is so frequent and so important that it is desirable to anticipate the chapter dealing with irregular verbs, and introduce it at the present stage. The meaning of the verb is 'to obtain' or 'to acquire,' but the usage to be noticed here is purely idiomatic, and simply effects a modification of the meaning of the verb to which it is attached.

The irregular forms of the verb ಕೊಳ್ಳು *koḷḷu* are the past verbal and relative participles and the forms derived from them. They are as follows:—

Past verbal participle	ಕೊಂಡು *koṇḍu*
,, relative ,,	ಕೊಂಡ *koṇḍa*
,, tense	ಕೊಂಡೆನು *koṇḍenu*, etc.
Contingent future tense	ಕೊಂಡೇನು *koṇḍēnu*, etc.

[1] For ಬರೆಯಿಸುತ್ತೇನೆ *bareyisuttēne*. Other forms are ಬರಸು *barasu*, ಬರಿಸು *barisu*. So also the causative forms of ನಡೆ *naḍe*, to walk: ನಡಸು *naḍasu*, ನಡಿಸು *naḍisu*, ನಡೆಸು *naḍesu*, ನಡೆಯಿಸು *naḍeyisu*, to cause to walk, to lead, to cause to proceed (of business), *i.e.*, to manage.

The second person singular of the imperative, also, is irregular: ಕೊಃ *kō*; and the shortened form of the second person plural, ಕೊಳ್ಳಿ *koḷḷi*, is often used instead of the complete form ಕೊಳ್ಳಿರಿ *koḷḷiri*. The remaining forms are regular.

It is exceedingly common in Kanarese to find, instead of a simple verb, a past verbal participle combined with a finite tense of ಕೊಳ್ಳು *koḷḷu*. In such a combination, as noted above, the specific meaning of ಕೊಳ್ಳು *koḷḷu* is lost, and also the idea of those relationships usually implied in the use of a past verbal participle (see Lesson XV). The effect of compounding a verb with ಕೊಳ್ಳು *koḷḷu* is to give it a more or less clearly defined reflexive sense; though it must be noticed that in some cases that sense cannot be detected, and the ಕೊಳ್ಳು *koḷḷu* must be regarded as being used pleonastically.

A past verbal participle combined with the present tense of ಕೊಳ್ಳು *koḷḷu* has the force of a present tense; so with the other tenses.

An illustration of this usage has already been given on page 83, ಇವರು ತಮ್ಮನ್ನು ಕಾಪಾಡಿಕೊಳ್ಳುತ್ತಾರೆ *ivaru tammannu kāpāḍi-koḷḷuttāre*, these people protect themselves. If the sentence were, 'these people protect their children,' since the verb is no longer reflexive, the construction with ಕೊಳ್ಳು *koḷḷu* would not be required, and we must say ಇವರು ತಮ್ಮ ಮಕ್ಕಳನ್ನು ಕಾಪಾಡು ತ್ತಾರೆ *ivaru tamma makkaḷannu kāpāḍuttāre*. The usage extends to all instances in which the advantage (or disadvantage) of the agent is involved in the action, and all the examples which have been given of the phrase ಜೀವನಮಾಡು *jīvanamāḍu*, to make one's living, would be more completely correct if the phrase ಜೀವನಮಾಡಿಕೊಳ್ಳು *jīvanamāḍikoḷḷu* were substituted for the simpler expression. All actions which an agent performs *by* himself or *for* himself come under this heading;

hence, 'to stand' is ನಿಂತುಕೊಳ್ಳು, *nintukoḷḷu*, not ನಿಲ್ಲು *nillu*[1]; 'to sit' is ಕುಳಿತುಕೊಳ್ಳು *kuḷitukoḷḷu*, or ಕೂತುಕೊಳ್ಳು *kūtukoḷḷu*, not ಕುಳಿರು *kuḷiru*; to walk, especially with the moral connotation of 'conduct,' is ನಡೆದುಕೊಳ್ಳು *naḍedukoḷḷu*, rather than ನಡೆ *naḍe*; 'to lie down' is ಮಲಗಿಕೊಳ್ಳು *malagikoḷḷu*, rather than ಮಲಗು *malagu*. Similarly ಇಳಿದುಕೊಳ್ಳು *iḷidukoḷḷu* is preferable to the simple ಇಳಿ *iḷi* used in Lesson XVI, for 'to stay' in a place. It must, however, be observed that the simple verb ಓಡು *ōḍu* is commonly used for 'to run'. The verbs ತೆಗೆ *tege*, to take, and ಹಿಡಿ *hiḍi*, to seize, are very frequently used in the form ತೆಗೆದು ಕೊಳ್ಳು *tegedu koḷḷu*, (or in the abbreviated form ತಕ್ಕೊಳ್ಳು *takkoḷḷu*) and ಹಿಡಿದುಕೊಳ್ಳು *hiḍidu koḷḷu* (or ಹಿಡುಕೊಳ್ಳು *hiḍukoḷḷu*) respectively. The compound form is appropriately found in verbs of entreating, as ಬೇಡಿಕೊಳ್ಳು *bēḍikoḷḷu*, ಕೇಳಿಕೊಳ್ಳು *kēḷikoḷḷu*, etc. We have met with the verb ತಿಳಿ *tiḷi* in the sense 'to be understood'. It also has the meaning 'to understand', 'to know,' but in this sense it is much more frequent in the form ತಿಳಿದುಕೊಳ್ಳು *tiḷidukoḷḷu*; and so with other verbs of similar meaning, such as ಗ್ರಹಿಸು *grahisu*, to understand, ಕಲಿ *kali* to learn (past verbal participle ಕಲಿತು *kalitu*: see Lesson XXVII and Appendix III).

In addition to the idiomatic use of ಕೊಳ್ಳು *koḷḷu* described above, there are many phrases in which the verb is used in its true sense; in most of these, by *ādēśasandhi* (Lesson III), it assumes the form ಗೊಳ್ಳು *goḷḷu*. Such are, ನಾಚಿಕೆಗೊಳ್ಳು *nāchikegoḷḷu*, (to suffer shame) to be ashamed, ಹರ್ಷಗೊಳ್ಳು *harshagoḷḷu*, to rejoice, ಮೋಸಗೊಳ್ಳು *mōsagoḷḷu*, to be deceived, etc. Their causative forms may have ಕೊಳ್ಳಿಸು (ಗೊಳ್ಳಿಸು) *koḷḷisu* (*goḷḷisu*) or ಕೊಳಿಸು (ಗೊಳಿಸು) *koḷisu* (*goḷisu*); as ನಾಚಿಕೆಗೊಳ್ಳಿಸು *nāchikegoḷḷisu* or ನಾಚಿಕೆಗೊಳಿಸು *nāchikegoḷisu*, to cause (someone) to feel shame.

The verb ಕೊಳ್ಳು *koḷḷu* is combined with its own past

[1] For the irregular verbs ನಿಲ್ಲು *nillu* and ಕುಳಿರು *kuḷiru* see Lesson XXVIII and Appendix III.

verbal participle, ಕೊಂಡುಕೊಳ್ಳು *kondukollu,* in which case it means 'to buy;' as, ನಾನು ಈ ಹೊಲವನ್ನು ಕೊಂಡುಕೊಂಡೆನು *nānu ī holavannu kondukondenu*, I bought this field. The simple verb ಕೊಳ್ಳು *kollu* is also used in the same sense.

In some instances when ಕೊಳ್ಳು *kollu* is joined with the past verbal participle of a causative verb in ಇಸು *isu*, a passive signification is obtained; as, ಹುಡುಗರು ಉಪಾಧ್ಯಾಯನಿಂದ ಹೊಡೆಯಿಸಿಕೊಂಡರು *hudugaru upādhyāyaninda hodeyisikondaru*, the boys were beaten by the teacher; ನಾವು ಕ್ರೈಸ್ತರೆನ್ನಿಸಿಕೊಂಡಿರುತ್ತೇವೆ[1] *nāvu kreistarennisikondiruttēve*, we are called Christians (*lit.*, we cause people to call us Christians, *or*, we get ourselves called Christians). In this usage the compliance of the subject appears always to be implied,[2] which distinguishes it slightly from a true passive. But in many instances this semi-passive meaning is not involved; as, ಸ್ಮರಿಸಿಕೊಳ್ಳುವುದು *smarisikolluvudu*, to call to mind, remember; ಭಾವಿಸಿಕೊಳ್ಳುವುದು *bhāvisikolluvudu*, to be of opinion; ಸೇರಿಸಿಕೊಳ್ಳುವುದು *sērisīkolluvudu*, to receive, etc.

An error which frequently appears in the speech and writing of the less educated classes is the doubling of ಕ *k* in ಕೊಳ್ಳುವುದು *kolluvudu*; thus, ಮಾಡಿಕ್ಕೊಳ್ಳುತ್ತೇವೆ *mādikkolluttēve*.

EXERCISE XVII

Translate into English :—

1. ಈ ಮರದಲ್ಲಿ ಪಕ್ಷಿಗಳು ತಮಗೆ ಗೂಡುಗಳನ್ನು ಕಟ್ಟಿಕೊಳ್ಳುತ್ತಾ ಇವೆ. 2. ಸ್ವಾಮಿಾ, ನಾನು ತಮ್ಮ ಮಾತನ್ನು ಕೇಳಿದ್ದೇನೆ; ತಮ್ಮ ದಯದಿಂದ ಬದುಕುತ್ತೇನೆ. 3. ಹುಡುಗಾ, ಈ ಪುಸ್ತಕವನ್ನು ತೆಗೆದುಕೊಂಡು ಓದಿಕೋ. 4. ಈ ದುಷ್ಟನು ತನ್ನನ್ನು ತಾನೇ ಕೆಡಿಸಿಕೊಂಡು ಇತರರ ಮೇಲೆ ದೂರು ಹೇಳಿದನು. 5. ಈ ಪಾಠಶಾಲೆಯಲ್ಲಿ ನಾವು ಮಕ್ಕಳಿಗೆ ವ್ಯಾಕರಣವನ್ನೂ ಅಂಗಸಾಧನೆಯನ್ನೂ ಕಲಿಸು

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[1] For ಅನ್ನು *annu*, or ಎನ್ನು *ennu*, to say, call, see Lesson XXVII.

[2] Exception may be taken to this statement in view of the former of the two illustrations given above. At least it may be presumed that the boys were in some way the cause of their chastisement.

ತ್ತೇವೆ: ಇದರಿಂದ ದೇಹವೂ ಅದರಿಂದ ಮನಸ್ಸೂ ಬಲಹೊಂದಿಕೊಳ್ಳುತ್ತವೆ. 6. ಬಾಲಕರು ಪಾಠಶಾಲೆಯನ್ನು ಸೇರಿ ನಿಂತುಕೊಂಡು ಕೀರ್ತನೆಯನ್ನು ಹಾಡಿ ಪಾಠಗಳನ್ನೂ ಕಲಿತುಕೊಳ್ಳಲು ಪ್ರಾರಂಭಿಸುತ್ತಾರೆ. 7. ವ್ಯಾಪಾರಿಗಳು ತಮ್ಮ ಸರಕುಗಳನ್ನು ಮಾರಿಕೊಂಡು ಲಾಭವನ್ನು ಪಡೆದು ಜೀವನಮಾಡಿಕೊಳ್ಳುತ್ತಾರೆ. 8. ಮೂಢರು ಜ್ಞಾನಿಗಳ ಉಪದೇಶವನ್ನು ತಿಳಿದುಕೊಂಡಾರೋ? ಅವರು ತಿಳಿದುಕೊಳ್ಳಲಿಕ್ಕಿಲ್ಲ; ಮೂರ್ಖತನದಿಂದಲೇ ನಡೆದುಕೊಳ್ಳುತ್ತಾರೆ. 9. ನಿಮ್ಮಷ್ಟಕ್ಕೆ ನೀವೇ ಈ ಕೆಲಸವನ್ನು ಮಾಡುತ್ತಿದ್ದೀರೋ? ನಾನು ಹಾಗೆ ಇದನ್ನು ಮಾಡುವದಿಲ್ಲ; ದೊರೆಯವರ ಅಪ್ಪಣೆಯನ್ನು ಪಡೆದುಕೊಂಡು ಮಾಡುತ್ತಿದ್ದೇನೆ. 10. ಈಗ ನೀನು ಸಾವಕಾಶಮಾಡದೆ ಯೇಸುವಿನ ಹೆಸರನ್ನು ಹೇಳಿಕೊಂಡು ದೀಕ್ಷಾಸ್ನಾನಮಾಡಿಸಿಕೊಂಡು ನಿನ್ನ ಪಾಪವನ್ನು ತೊಳೆದುಕೋ.

B. Translate into Kanarese:—

1. The universe did not create itself: God created it. 2. He journeyed in the towns and villages proclaiming the gospel of the kingdom of God. 3. Did he do this work by himself? He did not do it by himself; he did it with the help of those labourers. 4. My elder brother[1] sent-for me, and enquired (about) the health[2] of our father and mother. 5. Farmers make their living by-means-of their crops[3]; officers by-means-of their salary[3]. 6. I will not support you any-longer: now you must-support[4] yourselves. 7. Doctors receive sick persons in the hospital, shew them kindness, and by-means-of medical-treatment[3] endeavour to heal them. 8. At noon[5] the cartman[6] stopped his cart, loosed the bullocks, caused (them) to drink water in the tank, tied them to a tree, and lay down himself underneath his cart. 9. The teacher caused the children to stand in a line, and by making them walk and run is teaching them drilling. 10. Have you a grammar[7] book? Take it and open it. I will explain the use of pronouns.

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[1] Hon. plural. [2] Say ಕ್ಷೇಮಸಮಾಚಾರ, *i.e.*, the news of the health. [3] Instrumental case. [4] Imperative. [5] Locative. [6] he-of-the-cart. [7] genitive.

LESSON XVIII

PRONOUNS (Contd.)

The Interrogative Pronoun ಯಾವ *yāva*, which

The singular masculine and feminine ಯಾವನು *yāvanu*, which man? who? ಯಾವಳು *yāvaḷu*, which woman? who? belong to the first declension. They have a special contracted form in the plural, ಯಾರು *yāru*, who? also belonging to the first declension.

The neuter ಯಾವುದು *yāvudu*, or ಯಾವದು *yāvadu*, which thing? what? is declined in the singular and plural like ಇದು *idu*.

The form used in composition (or, as we should say, the adjectival form) corresponding to all of the above is ಯಾವ *yāva*, as, ಯಾವಹುಡುಗನು ಮಾತನಾಡಿದನು? *yāvahuḍuganu mātanāḍidanu*, which boy spoke? ಯಾವಸ್ತ್ರೀಯರನ್ನು ನೋಡಿದಿರಿ? *yāvastrīyarannu nōḍidiri*, which women did you see? ಇವರು ಯಾವವೂರಿನಲ್ಲಿ ವಾಸಮಾಡುತ್ತಾರೆ? *ivaru yāvavūrinalli vāsamāḍuttāre*, in which town do these people live?[1] It is also compounded with the indeclinable ಆಗ *āga*, then, in the form ಯಾವಾಗ *yāvāga*, when?

The plural ಯಾರು *yāru* is also used for the singular; as, ನೀನು ಯಾರು? *nīnu yāru*, who are you? The singular forms are more selective, and are best translated by the word *which?*

The singular neuter form ಏನು *ēnu*, what? corresponds in meaning to the less selective and more general force of ಯಾರು *yāru*.

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[1] In the above examples ಯಾವ *yāva* has been written as forming a single compound word in conjunction with the noun to which it is attached. In practice, however, it is usually separated from its noun; as, ಯಾವ ಹುಡುಗನು *yāva huḍuganu*, ಯಾವ ಊರು *yāva ūru*, etc.

It is declined as follows:—

Nom.	ಏನು *ēnu*, what?	
Acc.	ಏನನ್ನು *ēnannu* ಏನು *ēnu*	what?
Inst.	ಏತರಿಂದ *ētarinda* ಯಾತರಿಂದ *yātarinda*	by *or* from what?
Dat.	ಏತಕ್ಕೆ *ētakke* ಯಾತಕ್ಕೆ *yātakke*	to what?
	ಏಕೆ (ಯಾಕೆ) *ēke* (*yāke*), why?	
Gen.	ಏತರ *ētara* ಯಾತರ *yātara*	of what?
Loc.	ಏತರಲ್ಲಿ *ētaralli* ಯಾತರಲ್ಲಿ *yātaralli*	in what?

Repetition of Pronouns, etc.

The repetition of the word ಆ *ā*, that, in the compound ಆಯಾ *āyā*, gives the meaning of 'one and another, several, different;' as, ನಾನು ಅವನನ್ನು ಆಯಾ ಸ್ಥಳಗಳಲ್ಲಿಯೂ ಆಯಾ ದಿನಗಳಲ್ಲಿಯೂ ನೋಡಿದ್ದೇನೆ *nānu avanannu āyā sthaḷagaḷalliyū āyā dinagaḷalliyū nōḍiddhēne,* I have seen him in various places at various times.

The repetition of the personal pronouns (ನಾನು *nānu* and ನೀನು *nīnu* in the plural only, the others in both singular and plural) and the interrogative and demonstrative pronouns ಯಾವ *yāva,* ಏನು *ēnu*, gives the sense of distribution; as, ಯಜಮಾನನು ತನ್ನ ಸೇವಕರಿಗೆ ಅವನವನ ಕೆಲಸವನ್ನು ನೇಮಿಸುವನು *yajamānanu tanna sēvakarige avanavana kelasavannu nēmisuvanu*, the master will appoint to each of his servants his work; ನೀವು ಯಾವುಯಾವುದನ್ನು ಬಿತ್ತುತ್ತೀರೋ ಅದದನ್ನು ಹೊಂದುತ್ತೀರಿ *nīvu yāvuyāvudannu bittuttīrō adadannu honduttīri*, whatever you sow, that you shall receive[1]; ತಂದೆತಾಯಿಗಳು ಎಲ್ಲರೂ ತಮ್ಮತಮ್ಮ ಮಕ್ಕಳಿಗೆ ಬುದ್ಧಿಯನ್ನು ಕಲಿಸಲಿ *tandetāyigaḷu ellarū tammatamma makkaḷige buddhiyannu kalisali*, let all parents teach good sense to their own children.

[1] For the construction see below: Notes on the Use of Interrogative Words.

WORDS OF NUMBER ಸಂಖ್ಯಾವಾಚಕ *sangkhyāvāchaka*

The Cardinal Numerals (see Appendix II) from 1 to 999 are declined like the singular of ಇದು *idu*. Their crude form, which is the same as the nominative, is used in composition with nouns. They are neuter, and if used with masculine or feminine nouns they must be compounded with one of the crude forms ಮಂದಿ *mandi*, ಜನ *jana*, people. Thus, ಮೂರುಮಂದಿ ಬ್ರಾಹ್ಮಣರು *mūrumandi brāhmaṇaru*, three Brahmans; ಹತ್ತುಜನ ಹೆಂಗಸರನ್ನು ನೋಡಿದೆನು *hattujana henggasarannu nōḍidenu*, I saw ten women.

These neuter forms have corresponding masculine and feminine forms, which, however, with the exception of the first three, are not frequently used. They are as follows:

ಒಬ್ಬನು *obbanu*, ಒಬ್ಬಳು *obbaḷu*, ಒಬ್ಬರು *obbaru*, one. These forms are used with the force of a pronoun, *i.e.*, when no noun is joined with them. In composition with nouns, (*i.e.*, adjectivally), the form ಒಬ್ಬ *obba* is used; as, ಒಬ್ಬವರ್ತಕನು *obbavartakanu*, a merchant.

ಇಬ್ಬರು *ibbaru*, two; ಮೂವರು *mūvaru*, three; used either alone or in composition.

Other masc. and fem. numerals are ನಾಲ್ವರು *nālvaru*, four; ಐವರು *eivaru*, five; etc., but these forms are always replaced by the construction ನಾಲ್ಕುಮಂದಿ *nālkumandi*, etc.

One thousand is ಸಾವಿರ *sāvira*; one hundred thousand (a lakh) ಲಕ್ಷ *laksha*; one hundred lakhs (ten millions) ಕೋಟಿ *kōṭi*. Of these the two former belong to the first declension, and the last to the second declension (all neuter singular).

The method of adding units to tens, tens to hundreds, etc., must be studied in Appendix II. The number of higher denomination is in the genitive case, as is clearly seen where

units, tens, or hundreds are added to thousands; as, ಸಾವಿರದ ಒಂದು *sāvirada ondu*, one thousand and one. The genitive case ending is, however, usually suppressed, and a *samāsa* formed; as, ಇಪ್ಪತ್ತುನಾಲ್ಕು *ippattunālku*, or, in common usage, ಇಪ್ಪತ್ತನಾಲ್ಕು (ಇಪ್ಪತ್ನಾಲ್ಕು) *ippattanālku* (*ippattnālku*) twenty-four (for ಇಪ್ಪತ್ತರ ನಾಲ್ಕು *ippattara nālku*). The special forms of the combinations of ಹತ್ತು *hattu*, ten, with the units, (11-19), must be committed to memory. When tens or units are added to hundreds, the word ನೂರು *nūru* assumes an abbreviated genitive form ನೂರಾ *nūrā*; thus, ನೂರಾ ಎರಡು, *nūrā eraḍu*, one hundred and two; ನೂರಾ ಐವತ್ತಾರು *nūrā eivattāru*, one hundred and fifty-six (for ನೂರರ ಎರಡು *nūrara eraḍu*, etc.).

Where tens, hundreds, thousands, etc., are multiplied by units, the unit enters into a *samāsa* with the numeral which it multiplies, as, ಆರುನೂರು *ārunūru*, six hundred; ಎರಡುಸಾವಿರ *eraḍusāvira*, two thousand. The special shortened forms for multiples of ten (20-90), and for most of the multiples of one hundred (200-900) must also be committed to memory.

The variant forms ಒಂದು *ondu*, ಒಬ್ಬ *obba*, etc., are explained by the fact that in the ancient language the root ಓರ್ *ōr* signified 'one.' It will easily be seen that the addition of personal endings ವನು *vanu*, ವಳು *vaḷu*, ದು *du*, to this root produces, through simple euphonic modifications, the forms ಒಬ್ಬನು *obbanu*, ಒಬ್ಬಳು *obbaḷu*, ಒಂದು *ondu*.

Variant forms of ಎರಡು *eraḍu* (as in ಇಪ್ಪತ್ತು *ippattu*, ಇನ್ನೂರು *innūru*) are explained similarly, the ancient root being ಈರ್ *īr*.

The *samāsa* which is formed by the direct combination of a numeral (in the crude form) with a noun is called ದ್ವಿಗುಸಮಾಸ *dvigusamāsa*. Examples: ಒಂದುಪುಸ್ತಕ *ondupustaka*, a book; ಹನ್ನೆರಡುಮಂದಿವರ್ತಕರು *hanneraḍumandi-vartakaru*, twelve merchants. The same name is given by some authorities to the *samāsa* illustrated by the 'teens'; ಹನ್ನೆರಡು *hanneraḍu*=ಹತ್ತು + ಎರಡು *hattu+eraḍu;* but others class this as ದ್ವಂದ್ವ *dvandva* (see Lesson XVI), because the essential idea is that of addition. ಇಪ್ಪತ್ತು *ippattu* (=ಇರ್ಪತ್ತು *irpattu*, *i.e.*, twice ten or two tens) and similar compounds involving the idea of multiplication are ದ್ವಿಗುಸಮಾಸ *dvigusamāsa*.

In order to express an indefinite number (cf. the English 'five or six,' 'thirty or forty,' 'a hundred and one,'

'a thousand and one') the Kanarese numerals are combined directly together; as, ನಾಲ್ಕಾರು *nālkāru*; ಮೂವತ್ತುನಾಲ್ವತ್ತು *mūvattunālvattu*; ನೂರಾರು *nūrāru*; ಸಾವಿರಾರು *sāvirāru*. An indefinitely large number, may also be indicated by the expressions ಲಕ್ಷಾಂತರ *lakshāntara*, exceeding a lakh[1]; ಲಕ್ಷೋಪಲಕ್ಷ *lakshōpalaksha*, lakh upon lakh, *or* lakhs upon lakhs; ಕೋಟ್ಯಂತರ *kōṭyantara* exeeding a crore; ಕೋಟ್ಯನುಕೋಟಿ *kōṭyanu-kōṭi*, crore upon crore.

'A certain one' is translated (masc. and fem.) ಒಬ್ಬಾನೊಬ್ಬ *obbānobba*, (neut.) ಒಂದಾನೊಂದು *ondānondu*: as, ಒಬ್ಬಾನೊಬ್ಬ ಮನುಷ್ಯನಿಗೆ ಇಬ್ಬರು ಮಕ್ಕಳಿದ್ದರು *obbānobba manushyanige ibbaru makkaḷiddaru*, a certain man had two children; ಒಂದಾನೊಂದು ದಿವಸ *ondānondu divasa*, a certain day.

'Each one' is (masc. and fem.) ಒಬ್ಬೊಬ್ಬ *obbobba*, (neut.) ಒಂದೊಂದು *ondondu*; or (masc. and fem.) ಪ್ರತಿಯೊಬ್ಬ *pratiyobba*, (neut.) ಪ್ರತಿಯೊಂದು *pratiyondu*. For emphasis these two forms may be combined; thus, ಪ್ರತಿಯೊಬ್ಬೊಬ್ಬ *pratiyobbobba*, ಪ್ರತಿಯೊಂದೊಂದು *pratiyondondu*. Example: ಒಬ್ಬ ಯಜಮಾನನು ಕೆಲವು[2] ಆಳುಗಳನ್ನು ಕರೆದು ಒಬ್ಬೊಬ್ಬನಿಗೆ ಒಂದೊಂದು ರೂಪಾಯಿಯ ಪ್ರಕಾರ[3] ಸಂಬಳವನ್ನು ಗೊತ್ತುಮಾಡಿದನು *obba yajamānanu kelavu āḷugaḷannu karedu obbobbanige oṇdondurūpāyiya prakāra sambaḷavannu gottumāḍidanu*, a master called several servants and appointed salary at the rate of one rupee to each man. 'Five rupees to each man' would be ಒಬ್ಬೊಬ್ಬನಿಗೆ ಐದೈದು ರೂಪಾಯಿ *obbobbanige eideidu rūpāyi*; and so for other numerals.

The reciprocal expressions 'one another,' 'each other,' 'each . . . . the other,' are represented by a similar combination, each member of the compound being in whatever case is re-

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[1] Similar to this use of the noun ಅಂತರ *antara* is its use with ದೇಶ *dēsa*, ಗ್ರಾಮ *grāma*, ತಲೆ *tale* (generation), ಯುಗ *yuga* (age), ಗಂಡ *gaṇḍa* (peril), etc. Thus ದೇಶಾಂತರ *dēsāntara* means 'foreign country' or 'foreign countries;' ತಲಾಂತರ *talāntara*, successive generations; ಗಂಡಾಂತರ *gaṇḍāntara*, various kinds of peril, etc. [2] See below under "Words of Quantity." [3] Crude form for ಪ್ರಕಾರದಲ್ಲಿ *prakāradalli* (see Lesson XIX).

quired by the sense; as, ಅವರು ಒಬ್ಬರನ್ನೊಬ್ಬರು ಹಗೆಮಾಡಿದರು *avaru obbarannobbaru hagemāḍidaru*, they hated one another; ಇವುಗಳು ಒಂದಕ್ಕೊಂದು ಒಪ್ಪುವುದಿಲ್ಲ *ivugaḷu ondakkondu oppuvudilla*, these things do not agree the one with the other. So also we may have ಒಬ್ಬನಮೇಲೊಬ್ಬನು *obbanamēlobbanu*, ಒಂದರಮೇಲೊಂದು *ondaramēlondu*, one upon (after) another; and so for other postpositions.

In some distributive expressions the numeral may follow the word with which it is combined; as, ದಿನವೊಂದಕ್ಕೆ ಆರಾಣೆ ಕೂಲಿ ಸಿಕ್ಕಿತು *dinavondakke ārāṇe kūli sikkitu*, six annas cooly per day was obtained.

In expressions without distributive force, also, the masculine and feminine forms ಒಬ್ಬ *obba*, ಇಬ್ಬ *ibba*, follow nouns and pronouns to which they are joined. In the nominative case they are attached to the nominative case; in other cases to the genitive case; thus,

SINGULAR

Nom. ನಾನೊಬ್ಬನು *nānobbanu*, I alone
Acc. ನನ್ನೊಬ್ಬನನ್ನು *nannobbanannu*, me alone
Instr. ನನ್ನೊಬ್ಬನಿಂದ *nannobbaninda*, by *or* from me alone
etc. etc.

PLURAL

Nom. ನಾವಿಬ್ಬರು *nāvibbaru*, we two
Acc. ನಮ್ಮಿಬ್ಬರನ್ನು *nammibbarannu*, us two
Instr. ನಮ್ಮಿಬ್ಬರಿಂದ *nammibbarinda*, by *or* from us two
etc. etc.

So also ನೀನೊಬ್ಬನು *nīnobbanu*, ಅವನೊಬ್ಬನು *avanobbanu*, etc.; ದೇವರೊಬ್ಬನು *dēvarobbanu*, God alone; ಬೋಧಕರಿಬ್ಬರು *bōdhakaribbaru*, two teachers.

Similarly the neuter form ಒಂದು *ondu* may follow the crude form of the word to which it is attached; as, ಅದೊಂದು *adondu* (ಅದು ಒಂದು *adu ondu*) that one thing; ಇದೊಂದನ್ನೇ ಮಾಡುತ್ತೇನೆ *idondannē māḍuttēne*, I do this thing only.

'Another' is ಇನ್ನೊಬ್ಬ *innobba*, ಇನ್ನೊಂದು *innondu*; ಮತ್ತೊಬ್ಬ

mattobba, ಮತ್ತೊಂದು *mattondu*; ಬೇರೊಬ್ಬ *bērobba*, ಬೇರೊಂದು *bērondu*; for the distinction between these forms see page 111.

The Ordinal Numerals are formed by adding ಅನೆಯ *aneya*, or ಅನೇ *anē* to the cardinals; thus, ಒಂದನೆಯ (ಒಂದನೇ) *ondaneya* (*ondanē*), first; ಹದಿಮೂರನೆಯ (ಹದಿಮೂರನೇ) *hadimūraneya* (*hadimūranē*), thirteenth. For ಒಂದನೆಯ (ಒಂದನೇ) *ondaneya* (*ondanē*) ಮೊದಲನೆಯ (ಮೊದಲನೇ) *modalaneya* (*modalanē*) is commonly used.

The ordinals may be combined with the pronouns ಅವನು *avanu*, ಅವಳು *avaḷu*, ಅದು *adu*. The pronominal forms thus obtained are very largely used; *e.g.*, ಎರಡನೆಯವನು *eraḍaneyavanu*, the second man; ಐದನೆಯವಳು *eidaneyavaḷu*, the fifth woman; ಇಪ್ಪತ್ತನೇದು (ಇಪ್ಪತ್ತನೆಯದು) *ippattanēdu* (*ippattaneyadu*), the twentieth thing.[1]

WORDS OF QUANTITY (ಪರಿಮಾಣವಾಚಕ *parimāṇavāchaka*)

The following words are classed as Words of Quantity: ಕೆಲ *kela*, ಹಲ *hala*, some; ಎಲ್ಲ *ella* (ಎಲ್ಲಾ *ellā*), all; ಇಷ್ಟು *ishṭu*, so much (many) as this; ಅಷ್ಟು *ashṭu*, so much (many) as that; ಎಷ್ಟು *eshṭu*, so much (many) as what? how much (many)? ಬಹಳ *bahaḷa*, ಬಹು *bahu*, ಶಾನೆ *śāne*, ತುಂಬ *tumba*, much; ಸ್ವಲ್ಪ *svalpa*, ಕೊಂಚ *koñcha*, little, few; ಅನೇಕ *anēka*, many.

ಕೆಲ *kela*, some, is the true 'crude form' for use in composition. The existing pronominal forms are the plurals ಕೆಲವರು *kelavaru* (masc. and fem.), some persons, and ಕೆಲವು *kelavu* (neut.), some things. The form ಕೆಲ *kela* is not in frequent use in the modern language, and its place in composition with nouns of all genders and numbers has been taken by the neuter plural ಕೆಲವು *kelavu*. Thus we have ಕೆಲವು ಹುಡುಗರು

[1] The termination ಅನೆಯ *aneya* cannot be added to ಸಾವಿರ *sāvira*, one thousand, ಲಕ್ಷ *laksha*, one hundred-thousand, ಕೋಟಿ *kōṭi*, crore. The word ಅಂಕೆ *anke*, or ಸಂಖ್ಯೆ *sankhye* must be added, and put in the genitive; as ಸಾವಿರಾಂಕೆಯ *sāvirānkeya*, the one-thousandth. Pronominal forms can be made by *gamakasamāsa*, as in the above paragraph.

kelavu huḍugaru (for ಕೆಲಹುಡುಗರು *kelahuḍugaru*), some boys; ಕೆಲವುಕಾಲ *kelavukāla* (for ಕೆಲಕಾಲ *kelakāla*), some time. A double plural form ಕೆಲವುಗಳು *kelavugaḷu* is occasionally met with. ಕೆಲವು *kelavu* when used with masculine and feminine nouns is often combined with ಮಂದಿ *mandi* or ಜನ *jana*, as in the case of numerals (see page 94). ಕೆಲವರು *kelavaru* is declined like a first declension masculine or feminine plural; ಕೆಲವು *kelavu* is declined like ಇವು *ivu*, the shorter plural of ಇದು *idu.*

ಕೆಲವು *kelavu*, when repeated in successive clauses or phrases, means 'some . . . . other.' To the second ಕೆಲವು *kelavu* there is often prefixed ಇನ್ನು *innu*, or ಮತ್ತು *mattu*, more, additional, or ಬೇರೆ *bēre*, other, different, as the sense may require (see page 111); thus, ಕೆಲವರು ಶಾಸ್ತ್ರಗಳನ್ನು ಓದುತ್ತಾರೆ, ಬೇರೆ ಕೆಲವರು ಕೀರ್ತನೆಗಳನ್ನು ಹಾಡುತ್ತಾರೆ *kelavaru śāstragaḷannu ōduttāre, bēre kelavaru kīrtanegaḷannu hāduttāre*, some read the *śāstras*, others sing songs; ಕೆಲವರು ಹೀಗೆ ಕೆಲವರು ಹಾಗೆ ಮಾತನಾಡಿದರು *kelavaru hīge kelavaru hāge mātanāḍidaru*, some said this, others said that.

When ಕೆಲವು *kelavu* is repeated without intervening words in the same clause or phrase, the form ಕೆಲ *kela* is used in the former instance, and the meaning of the expression is, 'some from this side, and some from that side'; as, ಇವರಲ್ಲಿಯೂ ಅವರಲ್ಲಿಯೂ ಕೆಲಕೆಲವರು ನಿಂತುಕೊಳ್ಳಲಿ *ivaralliyū avaralliyū kelakelavaru nintukoḷḷali*, let some of these and some of those stand up.

The use of ಹಲ *hala* exactly corresponds to that of ಕೆಲ *kela.*

ಇಷ್ಟು *ishṭu*, so much (many) as this; ಅಷ್ಟು *ashṭu*, so much (many) as that; ಎಷ್ಟು *eshṭu* so much (many) as what? how much (many)? These words are neuter singular or plural, and are declined like the singular of ಇದು *idu*. They are also used in combination with nouns of all genders

and numbers; ಮಂದಿ *mandi* or ಜನ *jana* is added to them before masculine and feminine plural nouns. The ordinal ending ಅನೆಯ (ಅನೇ) *aneya* (*anē*) is also added to these words; ಇಷ್ಟನೇ *ishṭanē*, etc. The resulting words cannot easily be translated into English; some circumlocution must be employed.[1]

The locative forms ಇಷ್ಟರಲ್ಲಿ *ishṭaralli* and ಅಷ್ಟರಲ್ಲಿ *ashṭaralli* have the meaning 'in the meanwhile,' which is also given by ಇಷ್ಟರೊಳಗೆ (ಇಷ್ಟರ ಒಳಗೆ) *ishṭarolage* (*ishṭara oḷage*), ಅಷ್ಟರೊಳಗೆ *ashṭaroḷage*.

ಅಷ್ಟೆ *ashṭe* is sometimes added to the final word in a sentence which sets forth a fact which is taken for granted as being well known, (particularly if the following sentence proceeds, on the basis of what is well known, to assert something which is not well known). Example: ನೀನು ನನ್ನ ಆಪ್ತಸ್ನೇಹಿತನ ಮಗನಷ್ಟೆ *nīnu nanna āptasnēhitana maganashṭe*, you (are) the son of my bosom friend (are you not?). It also occurs, but separated from the preceding word, with the meaning 'that is all'; as, ಅವನು ನಿಮ್ಮನ್ನು ಏನು ಕೇಳಿದನು? ಅವನು ನನ್ನ ಕ್ಷೇಮ ಸಮಾಚಾರವನ್ನು ವಿಚಾರಿಸಿದನು—ಅಷ್ಟೇ *avanu nimmannu ēnu kēḷidanu? avanu nanna kshēmasamāchāravannu vichārisidanu—ashṭē*, what did he ask you? he (merely) enquired (as to) the state of my health.

The repetition of ಇಷ್ಟು *ishṭu*, etc., indicates a specific, but not mentioned, amount, as, ನೀವು ಇಷ್ಟಿಷ್ಟು ಹಣಕ್ಕೆ ಹೊಲವನ್ನು ಮಾರಿದಿರಾ? *nīvu ishṭishṭu haṇakke holavannu māridirā*, did you sell the field for so much? (indicating a known amount). The same expression conveys a distributive sense; as, ಇಷ್ಟಿಷ್ಟು ದಿವಸಗಳಲ್ಲಿ ಇಷ್ಟಿಷ್ಟು ಕೆಲಸಮಾಡಿದರು *ishṭishṭu divasagaḷalli ishṭishṭu kelasamāḍidaru*, in so many days they did so much work, *i.e.*, they did such and such an amount of work per day.

ಅಷ್ಟಿಷ್ಟಲ್ಲ *ashṭishṭalla*,[2] (*lit.*, not so much as that, not

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[1] ಇಷ್ಟನೆ: *ishṭanē*=German *der sovielte;* ಎಷ್ಟನೇ *eshṭanē*=German *der wievielte*, French *le quantième*. [2] For ಅಲ್ಲ *alla*, not, see Lesson XXII.

so much as this), means 'beyond calculation'; as, ನಿಮ್ಮ ಉಪಕಾರವು ಅಷ್ಟಿಷ್ಟಲ್ಲ *nimma upakāravu ashṭishṭalla*, your kindness (is) beyond measure.

Multiplicatives are formed by adding ಅಷ್ಟು *ashṭu* to the crude form or to the genitive of numerals; thus, ಎರಡಷ್ಟು *eraḍashṭu*, ಎರಡರಷ್ಟು *eraḍarashṭu*, twice as much; ಏಳಷ್ಟು *ēḷashṭu*, ಏಳರಷ್ಟು *ēḷarashṭu*, seven times as much; ನೂರಷ್ಟು *nūrashṭu*, ನೂರರಷ್ಟು *nūrarashṭu*, a hundred times as much; ಸಾವಿರಷ್ಟು *sāvirashṭu*, ಸಾವಿರದಷ್ಟು *sāviradashṭu*, a thousand times as much.

The combination with the crude form is more frequent in Kanara; that with the genitive in Mysore.

'Twice as much' may also be rendered by ಇನ್ನಿಷ್ಟು *innishṭu*, twice as much as this; ಇನ್ನಷ್ಟು *innashṭu*, twice as much as that; also by ಮತ್ತಿಷ್ಟು *mattishṭu*, ಮತ್ತಷ್ಟು *mattashṭu*, so much again.

The method of saying the multiplication table (ಮಗ್ಗಿ *maggi*) may be conveniently inserted here. The simple form of the multiplicand is used, and to the multiplier the affix ಅಲು *alu* is joined; thus,

ಎರಡು ಒಂದಲು ಎರಡು	*eraḍu ondalu eraḍu*,	twice one is two
ಎರಡು ಮೂರಲು ಆರು	*eraḍu mūralu āru*,	twice three is six
ನಾಲ್ಕು ಐದಲು ಇಪ್ಪತ್ತು	*nālku eidalu ippattu*,	four times five is twenty.[1]

ಎಲ್ಲ *ella* (ಎಲ್ಲಾ *ellā*), all, is used in composition, frequently with the vowel lengthened in the second syllable; as, ಎಲ್ಲಾ ಭೂಮಿ *ellā bhūmi*, all the ground; ಎಲ್ಲಾ ಜನರನ್ನು ನೋಡಿದೆವು *ellā janarannu nōḍidevu*, we saw all the people. It may also be affixed to a declinable word in any case except the genitive; as, ಜನರೆಲ್ಲ (ಜನರೆಲ್ಲಾ) *janarella* (*janarellā*), all the people; ಜನರಿಗೆಲ್ಲ (ಜನರಿಗೆಲ್ಲಾ) *janarigella* (*janarigellā*), to all the people; ನಮ್ಮನ್ನೆಲ್ಲ *nammannella*, us all; ಅವರಲ್ಲೆಲ್ಲಾ *avarallellā*, in them all.

[1] It must be observed that the terms 'multiplier' and 'multiplicand' appear reversed in the Kanarese multiplication table when compared with the English use. Thus in the 'five times table' five is regarded as the multiplicand, while one, two, three, etc., are multipliers.

The following are the pronominal forms:

(1) Neuter ಎಲ್ಲದು *elladu*, or ಎಲ್ಲಾದು *ellādu*, declined like ಇದು *idu*. The nominative and accusative are comparatively uncommon, and the uninflected form ಎಲ್ಲ (ಎಲ್ಲಾ) *ella* (*ellā*) or the plural ಎಲ್ಲವು *ellavu*, etc., is usually substituted for them. The dative ಎಲ್ಲದಕ್ಕೆ *elladakke* is also infrequent; the form ಎಲ್ಲಕ್ಕೆ *ellakke* is found in place of it.

(2) Masculine and feminine plural ಎಲ್ಲರು (ಎಲ್ಲಾರು) *ellaru* (*ellāru*). In addition to its use as a pronoun (= everybody), this form is frequently attached to masculine and feminine plural nouns, the nominative to the nominative case, other cases to the genitive. This use is precisely similar to that of ಒಬ್ಬನು *obbanu* and ಇಬ್ಬರು *ibbaru* noticed on page 97. Examples: ಜನರೆಲ್ಲರು *janarellaru*, all the people; ನಾವೆಲ್ಲರು *nāvellaru*, all of us; ನಮ್ಮೆಲ್ಲರಿಗೆ *nammellarige*, to us all.

(3) Neuter plural ಎಲ್ಲವು *ellavu*, ಎಲ್ಲವನ್ನು *ellavannu* are similarly attached to singular or plural neuter nouns; as, ಈ ಭೂಮಿಯೆಲ್ಲವನ್ನು ವ್ಯವಸಾಯಮಾಡುತ್ತೇವೆ *ī bhūmiyellavannu vyavasāyamāḍuttēve*, we cultivate all this land.

For ಎಲ್ಲ *ella* in composition with indeclinables see Lesson XXI.

ಬಹಳ *bahaḷa*, ಬಹು *bahu*, ಶಾನೆ *śāne*, much, many; ಸ್ವಲ್ಪ *svalpa*, ಕೊಂಚ *koñcha*, little, few, are used in composition with neuter singular or plural nouns. With masculine and feminine plural nouns ಮಂದಿ *mandi* or ಜನ *jana* must be inserted. There are no corresponding pronominal forms.

ತುಂಬ *tumba*, (the infinitive of the verb ತುಂಬು *tumbu*, to fill) is used with neuter nouns in the meaning 'much'. The vowel of the second syllable is frequently lengthened.

ಅನೇಕ *anēka*, many (Sk. ಅ-ಏಕ *a-ēka*, not one). Although this word is Sanskrit, it is permissible to join it in *samāsa* with Kanarese words; as, ಅನೇಕ ಕೆಲಸಗಳು *anēka kelasagaḷu*,

many works. The pronominal form ಅನೇಕರು *anēkaru,* many persons, is in common use.

WORDS OF MANNER (ಪ್ರಕಾರವಾಚಕ *prakāravāchaka*)

ಇಂಥ *intha,* such as this; ಅಂಥ *antha,* such as that; ಎಂಥ *entha,*[1] such as what? of what sort? These forms are indeclinable, and are used in combination with nouns of all genders and numbers. Their pronominal forms are ಇಂಥವನು *inthavanu,* ಇಂಥವಳು *inthavaḷu,* ಇಂಥದು *inthadu.* Instead of the form ಇಂಥದು *inthadu,* popular usage generally employs ಇಂಥದ್ದು *inthaddu,* while the forms ಇಂಥಾವನು *inthāvanu,* ಇಂಥಾವಳು *inthāvaḷu,* ಇಂಥಾದ್ದು *inthāddu,* are also in use (similarly for ಅಂಥ *antha*).

The repetition of ಇಂಥ *intha* or ಅಂಥ *antha* gives the meaning 'such and such'; as, ಇಂಥಿಂಥ ಊರಿನಲ್ಲಿ ಇಂಥಿಂಥವನು ಇರುತ್ತಾನೆ *inthintha ūrinalli inthinthavanu iruttāne,* in such and such a town such and such a man lives.

ಅಂಥ *antha* and its compounds when attached to genitive forms give the meaning 'like'; as, ನಮ್ಮಂಥವರು *nammanthavaru,* people such as ourselves; ಕಲ್ಲಿನಂಥ ಹಣ್ಣು *kallinantha haṇṇu,* a fruit like a stone.

PRONOMINAL ENDINGS ATTACHED TO A GENITIVE CASE

We have had occasion to notice in the course of this Lesson several instances in which pronouns are attached to various uninflected or partially inflected words. A similar combination is that in which pronouns are attached to the genitive case of nouns or of other pronouns. Examples: ಈ ಊರಿನವರು *ī ūrinavaru,* people of this town; ಮರಗೆಲಸದವನು *maragelasadavanu,* a carpenter (*lit.,* he of wood-work); ಆ ಪುಸ್ತಕವು ನನ್ನದು *ā pustakavu nannadu,* that book (is) mine.

[1] The original form of these words is ಇಂತಹ *intaha,* ಅಂತಹ *antaha,* ಎಂತಹ *entaha.*

NOTES ON THE USE OF INTERROGATIVE WORDS

In the preceding pages we have noted these interrogative words—ಯಾವ *yāva*, ಯಾವನು *yāvanu*, ಯಾವಳು *yāvaḷu*, ಯಾರು *yāru*, ಯಾವುದು *yāvudu*, ಏನು *ēnu*, ಎಷ್ಟು *eshṭu*, ಎಂಥ *entha*, ಎಂಥವನು *enthavanu*, ಎಂಥವಳು *enthavaḷu*, ಎಂಥದು *enthadu*.

The following interrogatives belonging to the class of **Uninflected Words** (ಅವ್ಯಯ *avyaya*)—(see Lessons IV, XIX)—may be introduced here, as the remarks in this section have reference also to them: ಎಲ್ಲಿ *elli*, where? ಎಂದು *endu*, when? ಹೇಗೆ (ಹ್ಯಾಗೆ) *hēge* (*hyāge*), how? ಯಾವಾಗ *yāvāga*, when?[1]

The student should note the regular vowel modification indicating the proximate, remote, and interrogative forms respectively:

Proximate	Remote	Interrogative
ಇವನು *ivanu*, this man	ಅವನು *avanu*, that man	
ಈತನು *ītanu*, this man	ಆತನು *ātanu*, that man	
ಇಷ್ಟು *ishṭu*, so much as this	ಅಷ್ಟು *ashṭu*, so much as that	ಎಷ್ಟು *eshṭu*, how much?
ಇಂಥ *intha*, such as this	ಅಂಥ *antha*, such as that	ಎಂಥ *entha*, of what sort?
ಇಲ್ಲಿ *illi*, here	ಅಲ್ಲಿ *alli*, there	ಎಲ್ಲಿ *elli*, where?
ಇಂದು *indu*, now	ಅಂದು *andu*, then	ಎಂದು *endu*, when?
ಹೀಗೆ *hīge*, in this way	ಹಾಗೆ *hāge*, in that way	ಹೇಗೆ *hēge*, in what way?

1. The English form of interrogative sentences is apt to lead the student of Kanarese into error. Thus, in the sentence, 'Whom did you see?' not only is the pronoun *whom* interrogative but the verb *did you see* is also interrogative. The student of Kanarese is often prone to translate this incorrectly in the form ನೀವು ಯಾರನ್ನು ನೋಡಿದಿರೋ? *nīvu yārannu nōḍidiro*. In a simple interrogative sentence in Kanarese, only one interrogative word must be used. 'Whom did you see?' is ನೀವು ಯಾರನ್ನು ನೋಡಿದಿರಿ? *nīvu yārannu nōḍidiri*.

2. An interrogative word to which an interrogative affix is attached becomes an indefinite demonstrative, and the sentence is interrogative or not according as its verb is interrogative or not; as, ಯಾರೋ ಕರೆದನು *yārō karedanu*, some one called; ಅ

[1] For Uninflected Words and the cases in which some of them are inflected, see Lesson XIX.

ಮನೆಯಲ್ಲಿ ಯಾವನೋ ಒಬ್ಬ ಬ್ರಾಹ್ಮಣನು ಇರುವನು *ā maneyalli yāvanō obba brāhmaṇanu iruvanu,* some Brahman or other lives in that house; ನನಗೆ ಎಷ್ಟೋ ಸಂತೋಷ *nanage eshṭō santōsha*, how glad I am! [*lit.*, to me how much joy is there? (I know not)]; ನಾನು ಆ ಸಂಗತಿಯನ್ನು ಯಾವುದೋ ಒಂದು ಪುಸ್ತಕದಲ್ಲಿ ಓದಿದೆನು *nānu ā sanggatiyannu yāvudō ondu pustakadalli ōdidenu*, I read that circumstance in some book or other.

3. The same indefinite pronominal meaning is acquired by an interrogative word when it takes an emphatic affix or is joined to a substantive with an emphatic affix, in a negative connection. Thus, ಯಾರು ಅಲ್ಲಿ? ಯಾರೂ ಇಲ್ಲ *yāru alli? yārū illa*, who (is) there? no one. ನಾನು ಏನೂ ನೋಡಲಿಲ್ಲ *nānu ēnū nōḍalilla*, I saw nothing at all.[1] ಇವರು ಯಾವ ಸಮಾಚಾರವನ್ನೂ ತಿಳಿಸಲಿಲ್ಲ *ivaru yāva samāchāravannū tiḷisalilla*, they did not tell any news at all.

ಯಾವಾಗ *yāvāga*, when? is rendered affirmative by the addition of the syllable ಲೂ *lū*, forming the word ಯಾವಾಗಲೂ *yāvāgalū*, with the meaning 'always.' Similarly ಎಂದು *endu*, when? in the forms ಎಂದೂ *endū*, ಎಂದಿಗೂ *endigū* (dat. emph.), ಎಂದೆಂದಿಗೂ *endendigū* (redupl. dat. emph.), is affirmative, and means 'always'; and ಎಲ್ಲೆಲ್ಲಿಯೂ *ellelliyū*, from ಎಲ್ಲಿ *elli*, where? has the meaning 'everywhere.'

Observe that if the emphatic ending be omitted, the sentence is interrogative in meaning. ಇವರು ಯಾವ ಸಮಾಚಾರವನ್ನು ತಿಳಿಸಲಿಲ್ಲ *ivaru yāva samāchāravannu tiḷisalilla* means, 'what news did they not tell?' (*i.e.*, amongst all the news, the rest of which they did tell). A similar distinction is to be observed where the numeral ಒಬ್ಬನು (ಳು) *obbanu* (*ḷu*) or ಒಂದು *ondu* is followed by a negative. ನನ್ನದೊಂದು ಕಿವಿಯು ಕೇಳುವುದಿಲ್ಲ *nannadondu kiviyu kēḷuvudilla* means, one of my ears is deaf (*lit.*, one ear of mine does not hear); but ನನ್ನದೊಂದೂ

[1] This construction is rendered more emphatic by the repetition of ಏನು *ēnu*; as, ಏನೇನೂ ಸಂಶಯವು ಇರುವುದಿಲ್ಲ *ēnēnū samsayavu iruvudilla*, there is no manner of doubt.

ಕಿವಿಯು ಕೇಳುವುದಿಲ್ಲ *nannadondū kiviyu kēḷuvudilla,* both of my ears are deaf (*lit.*, not even one of my ears hears).

In this construction the concessive form ಆದರೂ *ādarū* is frequently employed instead of the simple emphatic ending ಊ *ū*. See Lesson XXIII.

4. ಏನು *ēnu* or ಏನೋ *ēnō* may be used as a substitute for the interrogative affix; as, ಅವನು ಇದ್ದಾನೇನು? *avanu iddhā-nēnu,* is he (here)? ಏನೋ *ēnō* at the end of a question in addition to the interrogative affix indicates doubt; as, ಅವನು ಇದ್ದಾನೋ ಏನೋ? *avanu iddhānō ēnō*, is he (here) or not?

ಏನೇ *ēnē,* which appears to be the pronoun ಏನು *ēnu* with emphatic termination ಏ *ē*, often occurs as a particle of strong emphasis; as, ಅವನು ಮನೆಯಲ್ಲಿಯೇನೇ ಕೂತುಕೊಂಡಿದ್ದನು *avanu maneyalliyēnē kūtukoṇḍiddanu,* he was seated in the house and nowhere else; ಆ ಸ್ಥಳಕ್ಕೇನೇ ನಿನ್ನನ್ನು ಕಳುಹಿಸಿದೆನು *ā sthaḷakkēnē ninnannu kaḷuhisidenu,* I sent you to that place and nowhere else.

5. A clause containing an interrogative word and also an interrogative affix frequently occurs as a subordinate clause, and is used as equivalent to an English relative clause or an English dependent question. Examples:—

(1) of relative clauses—ನೀವು ಯಾವನನ್ನು ನಿನ್ನೆ ನೋಡಿದಿರೋ ಅವನು ಈ ಹೊತ್ತು ನನ್ನ ಸಂಗಡ ಮಾತನಾಡಿದನು *nīvu yāvanannu ninne nōḍidirō avanu ī hottu nanna sanggaḍa mātanāḍidanu,* (*lit.*, which man did you see yesterday? he spoke with me to-day) the man whom you saw yesterday spoke with me to-day; ಈ ಗ್ರಾಮದಲ್ಲಿ ಮುಖ್ಯಸ್ಥರು ಯಾರೋ ಅವರು ಈ ಕೆಲಸವನ್ನು ನಡೆಯಿಸಲಿ *ī grāmadalli mukhyastharu yārō avaru ī kelasavannu naḍeyisali*, (*lit.*, who are leaders in this village? let them conduct this business) let those who are leaders in this village conduct this business; ನೀವು ಯಾವಾಗ ಈ ಸಮಾಚಾರವನ್ನು ಕೇಳಿದಿರೋ ಆವಾಗ ನಾನು ಸಹ ಕೇಳಿದೆನು *nīvu yāvāga ī samāchāravannu kēḷidirō āvāga nānu saha kēḷidenu,* (*lit.*, when did you hear this news? then

I also heard it) I heard this news at the same time as you heard it; ನಿಮಗೆ ಎಷ್ಟರ ಮಟ್ಟಿಗೆ ವಿದ್ಯೆಯು ಇರುತ್ತದೋ ಅಷ್ಟರ ಮಟ್ಟಿಗೆ ನನಗೂ ಇರುತ್ತದೆ *nimage eshṭara maṭṭige vidyeyu iruttadō ashṭara maṭṭige nanagū iruttade*, (*lit.*, to what extent have you learning? to that extent I also have it) I am educated to the same extent as you are; ಹೊಗೆಯು ಎಲ್ಲಿ ಕಾಣಿಸುತ್ತದೋ ಅಲ್ಲಿ ಬೆಂಕಿಯು ಇರುತ್ತದೆ *hogeyu eḷḷi kāṇisuttadō alli bengkiyu iruttade,* (*lit.*, where does smoke appear? there is fire) there is fire in the place in which smoke appears; ಪ್ರಭುಗಳು ಹ್ಯಾಗೋ ಪ್ರಜೆಗಳು ಹಾಗೆಯೇ *prabhugaḷu hyāgō prajegaḷu hāgeyē*, (*lit.*, how are the princes? so are the people) like princes, like people.

Note that the interrogative in the subordinate clause must have a corresponding demonstrative in the principal clause.

(2) of indirect questions—ನೀವು ಏನು ಮಾಡುತ್ತಿದ್ದಿರೋ ನನಗೆ ತಿಳಿಯದು *nīvu ēnu māḍuttiddirō nanage tiḷiyadu*, (*lit.*, what were you doing? is not known to me) I do not know what you were doing; ಜನರ ಸಂಖ್ಯೆಯು ಎಷ್ಟೋ ನನಗೆ ಗೊತ್ತಿಲ್ಲ *janara sangkhyeyu eshṭō nanage gottilla*, (*lit.*, how many is the number of the people? to me there is not knowledge) I do not know what is the number of the people.

THE LOCATIVE CASE

The locative case indicates—

(*a*) Situation; as, ಮನೆಯಲ್ಲಿ ಇದ್ಧಾನೆ *maneyalli iddhāne,* he is in the house.

(*b*) Time; as, ಒಂದು ತಿಂಗಳಿನಲ್ಲಿ ಈ ಪುಸ್ತಕವನ್ನು ಓದಿದನು *ondu tinggaḷinalli ī pustakavannu ōdidanu*, he read this book in one month.

(*c*) The instrument of an action; as, ಕಾಲಿನಲ್ಲಿ ನಡೆಯುತ್ತೇವೆ *kālinalli naḍeyuttēve,* we walk by means of (our) feet (*lit.*, foot). The instrumental case is equally correct and much more commonly used.

(*d*) The material of which an object is made; as, ಅವರು ಒಂದು ಮೇಜನ್ನು ಮರದಲ್ಲಿ ಮಾಡಿದರು *avaru ondu mējannu maradalli*

māḍidaru, they made a table of wood. In this sense also the instrumental case is more usual.

(*e*) Possession; as, ನನ್ನಲ್ಲಿ ಹಣವು ಇರುತ್ತದೆ *nannalli haṇavu iruttade*, I have money.

(*f*) Selection or comparison; as, ಇವರಲ್ಲಿ ಜ್ಞಾನಿಗಳು ಯಾರು? *ivaralli jñānigaḷu yāru*, who (are) the wise men amongst these? ರತ್ನಗಳಲ್ಲಿ ಮಾಣಿಕ್ಯವು ಉತ್ತಮ *ratnagaḷalli māṇikyavu uttama*, the ruby (is) the (most) precious amongst jewels. So 'three of us' is ನಮ್ಮಲ್ಲಿ ಮೂವರು *nammalli mūvaru.*

(*g*) A specific quality or action defining a following word; as, ಇವರು ಯುದ್ಧದಲ್ಲಿ ಸಮರ್ಥರು *ivaru yuddhadalli samartharu*, these men (are) mighty in battle.

EXERCISE XVIII

A. Translate into English—

1. ಈ ಗ್ರಾಮದಲ್ಲಿ ಎಷ್ಟು ಮಂದಿ ಬ್ರಾಹ್ಮಣರು ಇದ್ದಾರು? ನಾನೂರು ಮಂದಿ ಬ್ರಾಹ್ಮಣರೂ ಸಾವಿರಾರು ಮಂದಿ ಒಕ್ಕಲಿಗರೂ ಇರುವರು. 2. ಸ್ವಾಮಿಯು ಇನ್ನೂ ಎಪ್ಪತ್ತು ಮಂದಿ ಶಿಷ್ಯರನ್ನು ನೇಮಿಸಿ ಆ ದೇಶದ ಪ್ರತಿಯೊಂದು ಊರಿಗೂ ಪ್ರತಿಯೊಂದು ಸ್ಥಳಕ್ಕೂ ಕಳುಹಿಸಿದನು. 3. ಶಿಷ್ಯರು ಸ್ವಾಮಿಯ ಅಪ್ಪಣೆಯನ್ನು ಪಡೆದು ಆ ಪ್ರಕಾರ ಬಲೆಯನ್ನು ಬೀಸಿದರು. ಅದರಲ್ಲಿ ನೂರಾ ಐವತ್ತುಮೂರು ಮೀನುಗಳು ಸಿಕ್ಕಿಕೊಂಡು ಬಲೆಯು ಅವುಗಳಿಂದ ತುಂಬಿತ್ತು. 4. ಗ್ರಾಮದ ಮುಖ್ಯಸ್ಥರಲ್ಲಿ ಇಬ್ಬರು ತಮ್ಮ ಆಳುಗಳನ್ನೆಲ್ಲಾ ಊಟಕ್ಕೆ ಕರೆಯಿಸಿಕೊಂಡರು. 5. ಮಗನೇ, ನೀನು ಯಾವಾಗಲೂ ನನ್ನ ಸಂಗಡ ಇದ್ದೀ; ನನ್ನದೆಲ್ಲಾ ನಿನ್ನದೇ. 6. ಯೇಸುವು ಗಲಿಲಾಯದಲ್ಲೆಲ್ಲಾ ಸಂಚರಿಸಿ ಆ ದೇಶದವರ ಸಭಾಮಂದಿರಗಳಲ್ಲಿ ಉಪದೇಶ ಮಾಡುತ್ತಾ ಜನರ ಎಲ್ಲಾ ತರದ ರೋಗಗಳನ್ನೂ ಎಲ್ಲಾ ತರದ ಬೇನೆಗಳನ್ನೂ ವಾಸಿಮಾಡುತ್ತಾ ಇದ್ದನು. 7. ನಾಳೆ ಇಷ್ಟು ಹೊತ್ತಿನೊಳಗೆ ನೀವು ಎಷ್ಟು ಕಾಗದಗಳನ್ನು ಬರೆದಿದ್ದೀರಿ? ನಾನು ಇದೊಂದನ್ನೇ[1] ಬರೆದಿದ್ದೇನು. 8. ನಿಮ್ಮಲ್ಲಿ ಯಾವನಿಗೆ ಪಾಪವಿರುವುದಿಲ್ಲವೋ ಅವನೇ ಮೊದಲು ಆಕೆಯ ಮೇಲೆ ಕಲ್ಲನ್ನು ಹಾಕಲಿ. 9. ಗುರುಗಳು ಹೇಗಿರುತ್ತಾರೋ ಹಾಗೆಯೇ ಶಿಷ್ಯರು ಇರುವರು. 10. ಶನಿವಾರದಲ್ಲಿ ಯೆಹೂದ್ಯರೂ ಭಾನುವಾರದಲ್ಲಿ ಕ್ರೈಸ್ತರೂ ಯಾವ ಕೆಲಸವನ್ನೂ ಮಾಡುವುದಿಲ್ಲ.

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[1] Emph. termination, here=*only*.

B. Translate into Kanarese (writing numbers both in words and in figures)—

1. How many parts are (there) in the Veda? In the Veda of the Hindus (there) are three parts; in the Christians' Veda (there) are two parts. 2. There are three hundred and sixty-five days in a year. Of the twelve months seven have thirty-one days each. 3. A certain man had six sons: they loved one another, and honoured both[1] their father and mother. 4. In which school are these children studying[2]? I do not know in which school they are studying. They are all studying in one[3] school. 5. Fourteen of them read grammar and the third (reading) book; thirty-two write the letters-of-the-alphabet in sand. 6. How many teachers are (there)? (There) are four. Do you know what-kind-of-men the teachers (are)? 7. They help[4] all the children with much affection, and teach (them their) lessons. 8. This gentleman[5] lives in the house which I shewed to you to-day. 9. What is (there) in that box? In that box (there) is nothing. 10. Which of all the houses in[6] this town (is) yours? The fifth house in this street (is) mine.

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[1] ಇಬ್ಬರು with emphatic ending. [2] ಓದು. [3] Emph. termination. [4] make help to. [5] ದೊರೆ (use honorific plural). [6] of.

LESSON XIX

UNINFLECTED WORDS (ಅವ್ಯಯ *avyaya*)

In Lesson IV it was stated that the three divisions of words, Declinable, Conjugable, and Uninflected, would be treated concurrently in the following pages. Up to the present, the third division *viz.*, Uninflected Words (ಅವ್ಯಯ *avyaya*) has not been enlarged upon, though several words belonging to it have been introduced into the Exercises, and some have been referred to in the preceding Lesson.

Uninflected words may be classified as (1) adverbs, (2) postpositions, (3) conjunctions, (4) uninflected verbal forms, (5) onomatopoetic words, (6) interjections, (7) interrogative and emphatic particles.

It is to be remembered that some words described as 'uninflected' are wholly or in part declinable. Kanarese grammarians group them in a separate class, thus producing confusion in the method of classification. Here they will be arranged as a sub-heading under adverbs and postpositions.

A number of *avyaya* words belong to more than one class, just as words like *but*, *for*, *before*, etc., in English belong to more than one of the 'parts of speech.'

The following are the more frequently used invariables.

ADVERBS (ಕ್ರಿಯಾವಿಶೇಷಣ *kriyāviśēshaṇa*)

The term ಕ್ರಿಯಾವಿಶೇಷಣ *kriyāviśēshaṇa* means 'defining an action.' Some grammarians use the term ಸಾಮಾನ್ಯಾವ್ಯಯ *sāmānyāvyaya* for adverbs; this means 'ordinary *avyaya*.'

Adverbs are used as in English to modify verbal forms by indicating place, time, manner, attendant circumstances, etc.

Purely invariable adverbs

ಅಂತು *antu*, in that way; ಇಂತು *intu*, in this way. ಅಂತು *antu* is used at the beginning of a sentence with the meaning 'and

so.' In accordance with this meaning, a series of words or clauses may be summed up by a final word or clause to which is prefixed the word ಅಂತು *antu*, in short, in fine; as ಇದಕ್ಕೋಸ್ಕರ ಅವನು ತನ್ನ ಮನೆ ಹೊಲ ತೋಟ ಹಣ ಅಂತು ತನ್ನ ಎಲ್ಲಾ ಸೊತ್ತನ್ನು ಪ್ರತಿಷ್ಠಿಸಿದನು *idakkōskara avanu tanna mane hola tōṭa haṇa antu tanna ellā sottannu pratishṭisidanu*, to this purpose he dedicated his house, field, garden, money, in short, all his property. It is also frequently used in the sense of 'as for'; in this usage it is attached as an affix to the word to which it calls attention; as, ನಾನಂತೂ ಹೀಗೆ ಭಾವಿಸುವುದಿಲ್ಲ, *nānantū hīge bhāvisuvudilla*, as for me, I do not think so: ನಿಮ್ಮ ಕೆಲಸವನ್ನಂತೂ ಎಲ್ಲರೂ ಮೆಚ್ಚುತ್ತಾರೆ *nimma kelasavannantū ellarū mechchuttāre*, as for your work, all approve of it.

ಇಂತು *intu* commonly occurs at the end of a letter; as, ಇಂತೀವಿಜ್ಞಾಪನೆ *intīvijnāpane*, *i.e.*, ಇಂತು ಈ ವಿಜ್ಞಾಪನೆ *intu ī vijñāpane*, thus this request.

ಒಮ್ಮೆ *omme*, once; ಇಮ್ಮೆ *imme*, twice.

ಸಂಗಡ *sanggaḍa*, together; ಕೂಡ *kūḍa* (infin. of ಕೂಡು *kūḍu*, to assemble), together; ಕೂಡಲೆ *kūḍale*, forthwith.

ಹಾಗೆ *hāge*, in that manner; ಹೀಗೆ *hīge*, in this manner; ಹೇಗೆ (ಹ್ಯಾಗೆ) *hēge* (*hyāge*), in what manner?

ತರುವಾಯ *taruvāya*, afterwards; ಬಳಿಕ *baḷika*, afterwards; ಪುನಃ *punaha*, again.

ಬೇರೆ *bēre*, separately, differently; ಇನ್ನು *innu*, ಮತ್ತು *mattu*, in addition, still, yet.

ಬೇರೊಂದು *bērondu*, another, a different one; ಇನ್ನೊಂದು *innondu*, ಮತ್ತೊಂದು *mattondu*, another, an additional one. ಅದು ಬೇರೆ ಇದು ಬೇರೆ *adu bēre idu bēre*, that is different from this. ಬೇರೆ ಬೇರೆ ತರದ ಮರಗಳು *bēre bēre tarada maragaḷu*, trees of different kinds.

ಬಹಳ *bahaḷa*, ಬಹು *bahu*, ಬಲು *balu*, ಅತಿ *ati*, very, much.

ಕಣ್ಣಾರೆ *kaṇṇāre*, clearly, to the full of the eye; ಕಿವಿಯಾರೆ *kiviyāre*, clearly (of hearing); ಬಾಯಾರೆ *bāyāre*, loudly; ಕೈಯಾರೆ

keiyāre, with a ready hand; ಮನವಾರೆ *manavāre*, with the whole mind.

ನೆಟ್ಟಗೆ *neṭṭage*, ನೆಟ್ಟನೆ *neṭṭane*, straight (sometimes used as an abstract noun, 'straightness'); ನುಣ್ಣಗೆ *nuṇṇage*, ನುಣ್ಣನೆ *nuṇṇane*, completely, 'clean' as shaving, reaping, etc., (sometimes used as an abstract noun, 'bareness,' 'smoothness,' or as an adjective, 'smooth'); ಫಕ್ಕನೆ *phakkane*, suddenly; ಬೇಗನೆ *bēgane*, quickly; ಮೆಲ್ಲಗೆ *mellage*, ಮೆಲ್ಲನೆ *mellane*, gently; ಸುಮ್ಮನೆ *summane*, ಸುಮ್ಮಗೆ *summage*, silently, without special object, without purpose.

Adverbs which are partly or wholly declinable

A number of adverbs end in the vowel ಎ *e*, which has a locative significance.

ಆಚೆ *āche*, on that side, over there; ಈಚೆ *īche*, on this side, over here. The following cases are found:—

Instr. ಆಚೆಯಿಂದ *ācheyinda*, from that side
Dat. ಆಚೆಗೆ *āchege*, to that side
Gen. ಆಚೆಯ *ācheya*, of that side
Loc. ಆಚೆಯಲ್ಲಿ *ācheyalli*, ಆಚೆ *āche*, in (at) that side.

ಈಚೆ *īche* is similarly declined. In such expressions as ಆಚೆಕಡೆ *āchekaḍe*, the ಆಚೆ *āche* is shortened from ಆಚೆಯ *ācheya*, and should, in correctness, be written ಆಚೇ *āchē*.

ಒಳಗೆ *oḷage*, in the inside; ಕೆಳಗೆ *keḷage*, beneath, ago; ನಡುವೆ *naḍuve*, in the middle; ಬೆಳಿಗ್ಗೆ *beḷigge*, ಬೆಳಿಗ್ಯೆ *beḷigye*, in the morning; ಮುಂದೆ *munde*, in front, in the future; ಮೇಲೆ *mēle*, above, after; ಮುಂಚೆ *muñche*, previously; ಹಿಂದೆ *hinde*, behind, afterwards, previously; ಹೊರಗೆ *horage*, outside. These words, though they are themselves invariable, are connected closely with nouns ending in ಉ *u*, most of which are declined irregularly. Thus, ಒಳಗು *oḷagu*, the inner part; ಕೆಳಗು *keḷagu*, the lower part, or that which is underneath, etc.

The noun ಒಳಗು *oḷagu* is declined as follows:—

Nom. ಒಳಗು *oḷagu*, that which is within

Instr. ಒಳಗಣಿಂದ *oḷagaṇinda*, ಒಳಗಿನಿಂದ *oḷagininda*, from that which is within, from within

Dat. ಒಳಕ್ಕೆ *oḷakke*, to that which is within, to the inside

Gen. ಒಳಗಣ *oḷagaṇa*, ಒಳಗಿನ *oḷagina*, of that which is within, of the inside

ಒಳಗೆ *oḷage* is the archaic locative case of this noun.

Similarly declined: ಕೆಳಗು *keḷagu*, ಮುಂದು *mundu*, ಮೇಲು *mēlu*,[1] ಹಿಂದು *hindu*, ಹೊರಗು *horagu*.

The declension of ಮುಂಚು *muñchu*, that which is previous, is

Nom. ಮುಂಚು *muñchu*, that which is previous

Instr. ಮುಂಚಿನಿಂದ *muñchininda*, by *or* from that which is previous

Dat. ಮುಂಚೆಗೆ *muñchege*, to that which is previous

Gen. ಮುಂಚಿನ *muñchina*, ಮುಂಚೆಯ *muñcheya*, of that which is previous

ಒಡನೆ *oḍane*, forthwith, belongs to this class, though it has in modern Kanarese no declinable word corresponding to it.

ನಡು *naḍu*, the middle, is declined fully, and belongs to the third (A) declension. ನಡುವೆ *naḍuve* is an archaic locative form. The regularly declined noun ಮಧ್ಯ *madhya* (first decl. neut.), the middle, has a similar form ಮಧ್ಯೆ *madhye*, in the middle.

ಬೆಳಗು *beḷagu*, light, morning, belongs to the third (B) declension. The form ಬೆಳಿಗ್ಗೆ *beḷigge* is a shortened dative form (for ಬೆಳಗಿಗೆ *beḷagige*), and has as an alternative ಬೆಳಿಗ್ಯೆ *beḷigye*. Similar forms, to be noticed later, are ಆಗ್ಗೆ *āgge* (ಆಗ್ಯೆ *āgye*) and ಬಗ್ಗೆ *bagge* (ಬಗ್ಯೆ *bagye*).

[1] ಮೇಲು *mēlu* also occurs as a noun in the meaning 'that which is good, benefit, blessing'; when so used, it is declined regularly (3rd B declension).

ಅನಂತರ *anantara*, afterwards, is found in the locative ಅನಂತರದಲ್ಲಿ *anantaradalli*.[1]

The following adverbs are themselves declinable. They may be regarded as locatives, with nominative (and frequently accusative also) wanting, or as crude forms used in the sense of the locative.

ಅಂದು *andu*, at that time, then

Instr. ಅಂದಿನಿಂದ *andininda*, from that time
Dat. ಅಂದಿಗೆ *andige*, to that time
Gen. ಅಂದಿನ *andina*, of that time
Loc. ಅಂದು *andu*, at that time, then

Similarly declined: ಇಂದು *indu*, at this time, now; ಎಂದು *endu*, at what time? when? ನಾಳಿದ್ದು *nāḷiddu*,[2] the day after to-morrow; ಮೊದಲು *modalu*,[3] the state of being first, the first time, the beginning.

ಅಲ್ಲಿ *alli*, in that place, there

Instr. ಅಲ್ಲಿಂದ *allinda*, from that place
Dat. ಅಲ್ಲಿಗೆ *allige*, to that place
Gen. ಅಲ್ಲಿಯ *alliya*, ಅಲ್ಲಿನ *allina*,[4] of that place
Loc. ಅಲ್ಲಿ *alli*, at that place, there

Similarly declined: ಇಲ್ಲಿ *illi*, in this place, here; ಎಲ್ಲಿ *elli*, in what place? where?

ಆಗ *āga*, ಆಗಲು *āgalu*, then, at that time.

Instr. ಆಗಿನಿಂದ *āgininda*, ಆಗಲಿಂದ *āgalinda*, from that time
Dat. ಆಗ್ಗೆ *āgge*, ಆಗ್ಯೆ *āgye*,[5] to *or* at that time
Gen. ಆಗಿನ *āgina*, ಆಗಲಿನ *āgalina*, of that time
Loc. ಆಗ *āga*, ಆಗಲು *āgalu*, at that time

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[1] ಅನಂತರ *anantara* consists of the negative prefix ಅ *a* (ಅನ್ *an*) and the noun ಅಂತರ *antara*, interior, intervening space. It therefore means 'without intervening space, immediately following.' [2] Also ನಾಡದು *nāḍadu*, ನಾಡಿದು *nāḍidu*, ನಾಡಿದ್ದು *nāḍiddu*. [3] Loc. ಮೊದಲಿನಲ್ಲಿ *modalinalli* also occurs. [4] Similar forms are obtained by adding the gen. suffix ಅ *a* or ಇನ *ina* to the locative of any declinable word; as, ಊರಿನಲ್ಲಿಯ (ಊರಿನಲ್ಲಿನ) ಜನರು *ūrinalliya* (*ūrinallina*) *janaru*, the people in the town. [5] For ಆಗಿಗೆ *āgige* see note on ಬೆಳಗ್ಗೆ, p. 113.

Similarly declined: ಈಗ *īga*, ಈಗಲು *īgalu*, now, at this time; ಯಾವಾಗ *yāvāga*, when? (which has not the second form in the instr. and loc.).

ನಿನ್ನೆ *ninne*, yesterday

Acc. ನಿನ್ನೆಯನ್ನು *ninneyannu*, yesterday
Instr. ನಿನ್ನೆಯಿಂದ *ninneyinda*, from yesterday
Dat. ನಿನ್ನೆಗೆ *ninnege*, to yesterday, yesterday
Gen. ನಿನ್ನೆಯ *ninneya*, ನಿನ್ನಿನ *ninnina*, of yesterday
Loc. ನಿನ್ನೆ *ninne*, yesterday

Similarly declined: ಮೊನ್ನೆ *monne*, the day before yesterday; ನಾಳೆ *nāḷe*, to-morrow; ಹೊತ್ತಾರೆ *hottāre*, in the morning; ಮುಂಜಾನೆ *muñjāne*, in the morning watch.

ನಿನ್ನೆ ದಿನ *ninne dina* = ನಿನ್ನೇದಿನ *ninnēdina*, *i.e.*, ನಿನ್ನೆಯ ದಿನ *ninneya dina*.

ಸುತ್ತ *sutta*, ಸುತ್ತಲು *suttalu*, around[1]

Instr. ಸುತ್ತಲಿಂದ *suttalinda*, ಸುತ್ತಲಿನಿಂದ *suttalininda*, ಸುತ್ತಣಿಂದ *suttaṇinda*, from that which is around, from around
Dat. ಸುತ್ತಲಿಗೆ *suttalige*, to that which is around
Gen. ಸುತ್ತಲಿನ *suttalina*, ಸುತ್ತಣ *suttaṇa*, of that which is around
Loc. ಸುತ್ತ *sutta*, ಸುತ್ತಲು *suttalu*, in that which is around, around

Similarly declined: ಅತ್ತ *atta*, on that side; ಇತ್ತ *itta*, on this side; ಎತ್ತ *etta*, on which side? ತೆಂಕ *tengka*, in the south; ಮೂಡ *mūḍa*, in the east; ಪಡುವ *paḍuva*, in the west; ಬಡಗ *baḍaga*, in the north. The two last named have also instr. formed according to first decl. neuter.

The words ಇತ್ತಲು *ittalu*, ಅತ್ತಲು *attalu*, are frequently used in narrative as introductory conjunctions in a resumptive sense, where English has the expression 'to return to . . .' or 'meanwhile. . .'[2]

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[1] A noun ಸುತ್ತು *suttu*, that which is around, enclosure, is also in use. It belongs to the 3rd (B) declension with an additional gen. ಸುತ್ತಣ *suttaṇa*.

[2] See *Kathā Sanggraha*, Vol. I., p. 54, l. 25; p. 77, l. 25.

ಮಾತ್ರ *mātra*, is the crude form of a noun meaning 'measure, size,' etc. It is used as a purely invariable adverb meaning 'only'; as, ಇದು ಮಾತ್ರ ನನಗೆ ಬೇಕು *idu mātra nanage bēku,*[1] I want only this; ನಿನಗೆ ಮಾತ್ರ ಕಿವಿಕೊಡುವೆನು *ninage mātra kivikoḍuvenu*, I will listen only to you; ಒಂದು ಮಾತಿನಿಂದ ಮಾತ್ರ ಅವರನ್ನು ಸಮಾಧಾನಗೊಳಿಸಿದನು *ondu mātininda mātra avarannu samādhānagoḷisidanu*, he pacified them with one word only. ಅಷ್ಟು ಮಾತ್ರ *ashṭumātra* means 'just so much as that,' ಇಷ್ಟು ಮಾತ್ರ *ishṭumātra*, 'just so much as this.' ಎಷ್ಟು ಮಾತ್ರ *eshṭu mātra* with a negative means 'not in the least.' In these combinations ಮಾತ್ರ *mātra* is a declinable noun qualified by the quantitative word, rather than an invariable adverb qualifying the quantitative word; in combination with ಎಷ್ಟು *eshṭu* and ಇಲ್ಲ *illa* it is frequently used in the dative with emphatic termination; thus, ಎಷ್ಟು ಮಾತ್ರಕ್ಕೂ ಇಲ್ಲ *eshṭu mātrakkū illa*, not in the least degree. It is similarly employed in the idioms ಮಾತುಮಾತ್ರದಿಂದ *mātumātradinda,* simply by word; ಮನುಷ್ಯಮಾತ್ರದವನು *manushya-mātradavanu*, one who is a mere man.

Examples of Adverbs

ನಾನು ಇನ್ನು ಮುಂದೆ ಈ ಊರಿನಲ್ಲಿರುವುದಿಲ್ಲ *nānu innu munde ī ūrinalliruvudilla*, I shall not remain in this town in future; ನೀವು ಇದನ್ನು ಕಣ್ಣಾರೆ ನೋಡಿದಿರಾ? ಕಿವಿಯಾರೆ ಕೇಳಿದಿರಾ? *nīvu idannu kaṇṇāre nōḍidirā kiviyāre kēḷidirā*, did you see and hear this for yourself (with your own eyes, with your own ears)? ನೆಟ್ಟಗೆ ನಡೆಯಿರಿ *neṭṭage naḍeyiri*, walk straight on; ನೀನು ಆಚೆ ಇರು *nīnu āche iru*, stay over there; ಅವನು ಆಚೆಯಿಂದ ಈಚೆಗೆ ಸುಮ್ಮನೆ ತಿರುಗಾಡುತ್ತಿದ್ದನು *avanu ācheyinda īchege summane tirugāḍuttiddanu*, he was walking about aimlessly in all directions; ಅದನ್ನು ಹೊರಗೆ ಹಾಕು *adannu horage hāku*, throw it out; ಈಗ ಹೇಳು *īga hēḷu*, speak now; ಈಗಿನ ಕಾಲ *īgina kāla*, the present time; ಅಲ್ಲಿಯವರು *alliyavaru*, the people of that place; ಮುಂದಿನ ಕಾಲದಲ್ಲಿ

[1] For ಬೇಕು *bēku* see p. 124.

ಏನು ನಡೆಯುವುದೋ ಗೊತ್ತಿಲ್ಲ *mundina kāladalli ēnu naḍeyuvudō gottilla*, we do not know what will happen in the future; ಮೇಲಿನಿಂದ ಕೆಳಕ್ಕೆ ಇಳಿದನು *mēlininda keḷakke iḷidanu*, he descended from a higher to a lower place.

POSTPOSITIONS (ವಿಭಕ್ತ್ಯರ್ಥಕಾವ್ಯಯ *vibhaktyarthakāvyaya*)

The term ವಿಭಕ್ತ್ಯರ್ಥಕಾವ್ಯಯ *vibhaktyarthakāvyaya* means '*avyaya* giving the sense of a case.' This class of words is also frequently styled ತದ್ಧಿತಾಂತಾವ್ಯಯ *taddhitāntāvyaya*, which simply means '*avyaya* formed on nominal bases.'

Postpositions are practically equivalent to English prepositions, with the difference that they are placed after the word they 'govern,' instead of preceding it. Most postpositions require the 'governed' word to be in the genitive case, though a few require the dative.

Purely invariable Postpositions

ಅಂತೆ *ante* (the adverb ಅಂತು *antu* with the addition of the emphatic affix ಎ *e*), ಹಾಗೆ *hāge*, like, at the rate of; ತರುವಾಯ *taruvāya*, ಬಳಿಕ *baḷika*, after; ತನಕ *tanaka*, until, as long as; ಸಂಗಡ *sanggaḍa*, together with. All these follow the genitive case.

Examples: ನನ್ನಂತೆ *nannante*, like me; ಅವನ ಹಾಗೆ *avana hāge*, like him; ಈ ಹಣ್ಣುಗಳನ್ನು ಒಂದೊಂದು ಕಾಸಿನಂತೆ ಮಾರುತ್ತಾರೆ *ī haṇṇugaḷannu ondondu kāsinante māruttāre*, they sell these fruits at the rate of one cash each; ಅದರ ತರುವಾಯ *adara taruvāya* (ಆ ತರುವಾಯ *ā taruvāya*) after that; ಒಂದು ವರುಷದ ತನಕ *ondu varushada tanaka* for a year; ಅಂತ್ಯದ ತನಕ *antyada tanaka*, until the end.

ಓಸ್ಕರ *ōskara*,[1] for the sake of, for; ಇಂತ *inta*, than. These are used with the dative case; as, ನಮಗೋಸ್ಕರ *namagōskara*, for our sakes. ಇಂತ *inta*, is used in comparisons and to

[1] Also ಓಸುಗ *ōsuga* and ಓಸುಗರ *ōsugara*; strictly a noun = cause.

indicate priority ; as, ಆಕಾಶಕ್ಕಿಂತ ಎತ್ತರವಿಲ್ಲ, ಭೂಮಿಗಿಂತ ಅಗಲವಿಲ್ಲ *ākāśakkinta ettaravilla, bhūmiginta agalavilla,* there is no height (greater) than the sky, there is no breadth (greater) than the earth ; ಇದಕ್ಕಿಂತ ಮುಂಚೆ *idakkinta muñche* earlier than this.

ಹೊರತು *horatu*, except, besides, in addition to,[1] governs the genitive case ; as, ಅವನ ಹೊರತು ಇನ್ಯಾರೂ ಇರಲಿಲ್ಲ *avana horatu innyārū iralilla*, besides him there was no one (present) ; ನನ್ನ ಹೊರತು ಮತ್ತ್ಯಾರನ್ನೂ ಕರೆಯಲಿಲ್ಲ *nanna horatu mattyārannū kareyalilla,* (they) called no one except me.

The word preceding ಹೊರತು *horatu*, is however, frequently construed according to the sense of the sentence, and is placed in some case other than the genitive. Thus the two sentences above may be written : ಅವನು ಹೊರತು ಇನ್ಯಾರೂ ಇರಲಿಲ್ಲ *avanu horatu innyārū iralilla*, where ಅವನು *avanu* is subject of the implied verb ಇದ್ದನು *iddanu* ; ನನ್ನನ್ನು ಹೊರತು ಮತ್ತ್ಯಾರನ್ನೂ ಕರೆಯಲಿಲ್ಲ *nannannu horatu mattyārannū kareyalilla,* where ನನ್ನನ್ನು *nannannu* is the object of the implied verb ಕರೆದರು *karedaru.* So the other cases may be used ; as, ದೇವರಲ್ಲಿ ಹೊರತು ಇನ್ನೆಲ್ಲಿಯೂ ಸಹಾಯವು ನಮಗೆ ದೊರೆಯುವುದಿಲ್ಲ *dēvaralli horatu innelliyū sahāyavu namage doreyuvudilla*, except in God help will be found nowhere else by us, where the case of ದೇವರಲ್ಲಿ *dēvaralli* depends on the implied verb ದೊರೆಯುವುದು *doreyuvudu.* For notes on the use of ಹೊರತು *horatu* with verbs see Lesson XXI.

Some difficulty is caused to beginners by sentences of the following type: ಈ ಗ್ರಾಮದಲ್ಲಿ ಶೂದ್ರರು ಹೊರತು ಬ್ರಾಹ್ಮಣರು ಇರುವುದಿಲ್ಲ *ī grāmadalli śūdraru horatu brāhmanaru iruvudilla*, there are no Brahmans, but only Sudras, in this village, (*lit*., in this village in addition to the Sudras there are no Brahmans). The

[1] ಹೊರತು *horatu* is a neuter noun derived from ಹೊರ *hora*, the outside. It means 'that which is outside,' and hence 'that which is additional' or 'that which is excepted.'

difficulty is caused by the assumption that ಹೊರತು *horatu* must be translated by 'except.' Such a translation of this sentence would imply that Brahmans are a kind of Sudras. The difficulty largely disappears if the word is rendered by 'in addition to.' Or the sentence may be translated: 'beyond (the fact that there are) Sudras in the village, there are no Brahmans.' Similarly in the sentence: ಈ ಸಮಾಚಾರದಿಂದ ನಷ್ಟವೇ ಹೊರತು ಯಾವ ಪ್ರಯೋಜನವೂ ಬರಲಿಲ್ಲ *ī samāchāradinda nashṭavē horatu yāva prayōjanavū baratilla*, no advantage, but only loss, came from these tidings. As in this last illustration, the word preceding ಹೊರತು *horatu* frequently takes the affix ಏ *ē*. If 'in addition to' or 'besides' is connected with a *positive* verb, ಹೊರತು *horatu* must not be employed; ಅಲ್ಲದೆ *allade* (see Lesson XXII) must be used. The Sanskrit word ವಿನಾ *vinā* and its Kanarese modification ವಿನಹಾ *vinahā* are used in the same sense and construction as ಹೊರತು *horatu*.

ಕೂಡ *kūḍa*, together with, is the infinitive of ಕೂಡು *kūḍu*, to assemble. ಕೂಡಲೆ *kūḍale*, immediately (adv.) is a postposition in the expression ಆ ಕೂಡಲೆ *ā kūḍale*, immediately upon that.

The Adverbs ending in ಎ *e* with locative significance, shown on pp. 112, 113, are also used as Postpositions

These are: ಆಚೆ *āche*, beyond and ಈಚೆ *īche*, on this side (used both of place and time); ಒಡನೆ *oḍane*, together with; ಒಳಗೆ *oḷage*, within; ಕೆಳಗೆ *keḷage*, beneath, ago; ನಡುವೆ *naḍuve*, ಮಧ್ಯೆ *madhye*, in the midst of; ಮುಂದೆ *munde*, before (place) after, *i.e.*, future (time); ಮೇಲೆ *mēle*, upon, over (place), after (time); ಮುಂಚೆ *muñche*, previous to; ಹಿಂದೆ *hinde*, behind (place and time), previously *or* subsequently (according to the standpoint); ಹೊರಗೆ *horage*, outside. They follow the genitive case, except ಮುಂಚೆ *muñche*, which requires the dative, or the dative compounded with ಇಂತ *inta*. For examples see page 121.

Note the expressions ಈ ಕೆಳಗೆ *ī keḷage*, beneath this; ಆ ಮೇಲೆ *ā mēle*, after this *or* after that (ಈ ಮೇಲೆ *ī mēle* is not in use).

Postpositions with Dative Endings

ಬಗ್ಗೆ *bagge*, (*i.e.*, ಬಗೆಗೆ *bagege*, dat. of ಬಗೆ *bage*, thought, intention) with regard to, concerning, has the alternative form ಬಗ್ಯೆ *bagye*. ಮಟ್ಟಿಗೆ *maṭṭige*, as far as, to the extent, is the dat. of ಮಟ್ಟು *maṭṭu*, extent, measure. ವರೆಗೆ *varege*, until, as far as, is the dat. of ವರೆ *vare*, limit. This word exists also in the forms ವರಿ *vari* and ವರಿವು *varivu*, with dative ವರಿಗೆ *varige* and ವರಿವಿಗೆ *varivige*, both of which are used in the sense of 'until, as far as.'

Postpositions which are Crude Forms of Nouns

ಅನಂತರ *anantara*, after (time); ಪರಿಯಂತರ *pariyantara*, until (the noun is found in instr., dat., loc., and means 'distance' or 'period'); ಮುಖಾಂತರ *mukhāntara*, through, by means of (the instrumental ಮುಖಾಂತರದಿಂದ *mukhāntaradinda*, is used in the same sense)[1]; ಒಂದಿಗೆ *ondige*, together with (*i.e.*, ಹೊಂದಿಕೆ *hondike*, fitness, intimacy.)

The crude forms of the following and many other fully declined nouns are often used as postpositions; ಕಾರಣ *kāraṇa*, because of (for ಕಾರಣದಿಂದ *kāraṇadinda*, from the cause); ನಿಮಿತ್ತ (ನಿಮಿತ್ಯ) *nimitta* (*nimitya*), on account of (for ನಿಮಿತ್ತದಿಂದ *nimittadinda*, from the cause); ಪ್ರಕಾರ *prakāra*, in the manner of, like (for ಪ್ರಕಾರದಲ್ಲಿ *prakāradalli*, in the manner); ಬಳಿ *baḷi*, near (for ಬಳಿಗೆ *baḷige*, to the neighbourhood, or ಬಳಿಯಲ್ಲಿ *baḷiyalli*, in the neighbourhood); ಮೊದಲು *modalu*, before (requires the dative compounded with ಇಂತ *inta*); ರೀತಿ *rīti*, in the manner of, like (for ರೀತಿಯಿಂದ *rītiyinda*, or

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[1] The meanings of the word ಅಂತರ *antara* should be studied in the dictionary. See footnotes on pp. 96, 114. Affixed to other words it commonly has the meaning 'another, different, various.' Thus ಮುಖಾಂತರ *mukhāntara* means 'another face,' and so comes to be used as a postposition in the sense of 'through the medium of, by means of,' etc.

ರೀತಿಯಲ್ಲಿ *rītiyalli*, in the manner); ವಿಷಯ *vishaya*, concerning (for ವಿಷಯದಲ್ಲಿ *vishayadalli*, in the matter); ಸಮೀಪ *samīpa*, ಹತ್ತರ (ಹತ್ತಿರ) *hattara* (*hattira*) near[1] (usage same as that of ಬಳಿ *baḷi*).

ಓಪಾದಿಯಲ್ಲಿ *ōpādiyalli*, loc. of ಓಪಾದಿ *ōpādi*, likeness, is the only case of that noun in modern use. It means 'like.' ದೆಸೆಯಿಂದ *deseyinda*, instr. of ದೆಸೆ *dese*, condition, is used with nouns in the genitive in the meaning of 'because, from, on account of' (see note in small type, page 20).

Examples of Postpositions

ನಿಮ್ಮ ಮನೆಯು ಊರುಬಾಗಿಲಿನ ಆಚೆ ಇದೆಯೋ? ಈಚೆ ಇದೆಯೋ? *nimma maneyu ūrubāgilina āche ideyō īche ideyō*, is your house beyond the gate of the town, or on this side of it? ನಾಲ್ಕು ದಿವಸಗಳಿಂದ ಈಚೆಗೆ ನಾನು ನಿಮ್ಮನ್ನು ನೋಡಲಿಲ್ಲ: ಇನ್ನು ನಾಲ್ಕು ದಿವಸಗಳ ಆಚೆಗೆ ನೋಡುವದಿಲ್ಲ *nālku divasagaḷinda īchege nānu nimmannu nōḍalilla: innu nālku divasagaḷa āchege nōḍuvudilla*, I have not seen you for (on this side of) four days: after (on that side of) four days again I shall not see you. Some examples of the use of ಮೇಲೆ *mēle*, ಕೆಳಗೆ *keḷage*, etc., indicating place, have occurred in the preceding Exercises. ಒಳಗೆ *oḷage*, ಕೆಳಗೆ *keḷage*, ಮುಂದೆ *munde*, ಮೇಲೆ *mēle*, ಹಿಂದೆ *hinde*, indicate time as follows: ಒಂದು ವಾರದ ಮೇಲೆ ವಿಚಾರಣೆ ನಡೆಯುವುದು *ondu vārada mēle vichāraṇe naḍeyuvudu*, the enquiry will take place after one week; ಎರಡು ವರುಷಗಳ ಕೆಳಗೆ ಇದು ನಡೆಯಿತು *eraḍu varushagaḷa keḷage idu naḍeyitu*, it happened two years ago (*i.e.*, previous to two years); ಇನ್ನು ಮೂರು ದಿವಸಗಳೊಳಗೆ ಈ ಕೆಲಸವನ್ನು ಮುಗಿಸುವರು *innu mūru divasagaḷoḷage ī kelasavannu mugisuvaru*, they will finish this work within three days; ಒಂದು ವರುಷದ ಹಿಂದೆ ಈ ಮಗುವು ಹುಟ್ಟಿತು *ondu varushada hinde ī maguvu huṭṭitu*, this child was born a year ago; ಇನ್ನೊಬ್ಬನು ನನ್ನ ಹಿಂದೆ ಬಂದು[2] ಈ ಕೆಲಸವನ್ನು ಮುಗಿಸುವನು *innobbanu nanna hinde bandu ī kelasavannu mugisu-*

[1] ಹತ್ತರ *hattara* is derived from the root ಹತ್ತು *hattu*, to rise, mount, adhere, be contiguous to. [2] For the conjugation of ಬರು *baru*, to come, see page 128. ಬಂದು *bandu* is the past verbal partic.

vanu, another will come after me (*i.e.*, subsequently), and complete this work. This double, and apparently contradictory, use of ಹಿಂದೆ *hinde* should be carefully noted. ಈ ದಿನದ ಮಟ್ಟಿಗೆ *ī dinada maṭṭige*, until to-day; ಅಷ್ಟರ ಮಟ್ಟಿಗೆ *ashtara maṭṭige*, as far as that; ಅಂತ್ಯದ ವರೆಗೆ *antyada varege*, until the end; ಇದರೊಂದಿಗೆ ಅದನ್ನು ಸೇರಿಸು *idarondige adannu sērisu*, join that with this; ನಿಮ್ಮ ಕೂಡ ಸೇರುವೆವು *nimma kūda sēruvevu*, we shall assemble with you; ಅವನು ಈ ಪ್ರಕಾರ ಮಾತನಾಡಿದನು *avanu ī prakāra matanāḍidanu*, he spoke in this fashion; ಮಳೆಯ ದೆಸೆಯಿಂದ ಕೆಲಸವು ನಿಂತಿತು *maḷeya deseyinda kelasavu nintitu*, on account of rain the work came to a stand-still.

CONJUNCTIONS (ಸಂಬಂಧಸೂಚಕಾವ್ಯಯ *sambandhasūchakāvyaya*)

The meaning of ಸಂಬಂಧಸೂಚಕಾವ್ಯಯ *sambandhasūchakāvyaya* is '*avyaya* indicating connection.'

ಅಂತು *antu*, as for (see pages 110, 111); ಅಥವಾ *athavā*, or; ಇನ್ನು *innu*, moreover, yet; ಕೂಡ *kūḍa*, also; ಮತ್ತು *mattu*, ಮತ್ತೆ *matte*, and; ಸಹ *saha*, also.

ಕೂಡ *kūḍa*, and ಸಹ *saha*, do not stand first in the sentence. ನೀವು ಸಹ ಅದನ್ನು ನೋಡಿದಿರಾ? *nīvu saha adannu nōḍidira*, did you also see it? ನಾವು ಕೂಡ ನೋಡಿದೆವು *nāvu kūḍa nōḍidevu*, we also saw it.

ಆಗಲಿ *āgali*, either; ಆದರೆ *ādare*, but; ಆದರೂ *ādarū*, ಆದಾಗ್ಯೂ *ādāgyū*, although; ಆದುದರಿಂದ *ādudarinda*, therefore; ಹಾಗಾದರೆ *hāgādare*, if so, accordingly; ಹಾಗಾದರೂ *hāgādarū*, yet, nevertheless; ಹೇಗಾದರೂ *hēgādarū* (ಹ್ಯಾಗಾದರೂ *hyāgādarū*), by all means; will be found explained in Lesson XXIII.

ಅಲ್ಲದೆ *allade*, besides; ಅಲ್ಲವೆ *allave*, or; ಇಲ್ಲದೆ *illade*, without; ಇಲ್ಲವೆ *illave*, or; are explained under ಅಲ್ಲ *alla* and ಇಲ್ಲ *illa* (see Lesson XXII).

UNINFLECTED VERBAL FORMS (ಕ್ರಿಯಾರ್ಥಕಾವ್ಯಯ *kriyārtha-kāvyaya*)

The negative verbal forms ಅಲ್ಲ *alla*, ಇಲ್ಲ *illa*, are explained in Lesson XXII.

ಬಹುದು *bahudu*, it is allowed, proper, suitable, is an archaic form of ಬರುವುದು *baruvudu*, 3rd pers. neut. sing. fut. of ಬರು *baru*, to come (see page 128). It is affixed to the infinitive form ending in ಅ *a*; as, ಮಾಡಬಹುದು *māḍabahudu*, and may be used in this construction with subjects of all numbers and persons. It indicates

(1) What is permitted; as, ನಾನು ಬರೆಯಬಹುದು *nānu bareyabahudu*, it is permitted to me to write, I may write; ನೀವು ಇದನ್ನು ಮಾಡಬಹುದು *nīvu idannu māḍabahudu*, you may (if you will) do this, please do this[1]; ಮಕ್ಕಳು ತಂದೆತಾಯಿಗಳನ್ನು ತಾತ್ಸಾರ ಮಾಡಬಹುದೋ? *makkaḷu tandetāyigaḷannu tātsāra māḍabahudō* is it permissible (right) for children to despise their parents?

(2) What is possible (this usage being confined to the first and third persons); as, ನಾನು ಆ ಪುಸ್ತಕವನ್ನು ಓದಬಹುದು *nānu ā pustakavannu ōdabahudu*, I may perhaps read that book; ಎಲ್ಲರೂ ಈ ಸಮಾಚಾರವನ್ನು ಕೇಳಿರಬಹುದು *ellarū ī samāchāravannu kēḷirabahudu*, everybody may have heard this news. In this latter usage ಬಹುದು *bahudu* following an infinitive is equivalent to the contingent future tense (see page 34); it should be observed, however, that the use of that tense is a more stylish method, and in the second person is the only correct method, of expressing this meaning; thus, ನಾನು ಆ ಪುಸ್ತಕವನ್ನು ಓದಿಯೇನು *nānu ā pustakavannu ōdiyēnu*, I may perhaps read that book; ಎಲ್ಲರೂ ಈ ಸಮಾಚಾರವನ್ನು ಕೇಳಿದ್ದಾರು *ellarū ī samāchāravannu kēḷiddāru*, everybody may have heard this news; ನೀವು ಅಲ್ಲಿ ನನ್ನ ತಂದೆಯವ

[1] Used with a second person subject, ಬಹುದು *bahudu* always conveys the sense of polite permission; so in dismissing a visitor it is common to say, ದಯಮಾಡಬಹುದು *dayamāḍabahudu*, you may (are at liberty to) go, if you wish.

ರನ್ನು ನೋಡಿರಿ *nīvu alli nanna tandeyavarannu nōḍīri*, you may perhaps see my father there.

ಬೇಕು *bēku*, it is necessary, it is desired, etc., an archaic future form of ಬೇಡು *bēḍu*, to desire. It is combined, like ಬಹುದು *bahudu*, with the infinitive ending in ಅ *a*, and it is used with subjects of all persons and numbers. It indicates

(1) Duty; and it commonly represents the English 'must,' or an imperative; as ದೇವರನ್ನು ಪ್ರೀತಿಸಬೇಕು *dēvarannu prītisabēku*, I (thou, he, we, etc.) must love God, *or*, love God (imperat).

(2) Wish, desire; and in an address to an equal or a superior is the proper language of entreaty. It should be remembered that, while in an address to an inferior ಬೇಕು *bēku* has all the peremptory force of the English 'must,' it may be quite suitably employed in presenting a request to a superior. English-speaking Indians for the most part regard 'must' as an exact equivalent for ಬೇಕು *bēku*, and Englishmen unacquainted with a vernacular are sometimes needlessly offended by the requests of subordinates couched in such terms as, "you must give me three days' leave of absence," which in Kanarese would be ತಾವು ಮೂರು ದಿವಸದ ರಜ ಕೊಡಬೇಕು *tāvu mūru divasada raja koḍabēku*, a perfectly polite form of request. The same form is frequent in prayer, where, as in other kinds of entreaty, its apparently abrupt force is softened to English ears by some such addition as ಎಂದು ಕೇಳಿಕೊಳ್ಳುತ್ತೇನೆ *endu kēḷikoḷḷuttēne* (see Lesson XXVII).

(3) What is probable; as, ನೀವು ಈ ಪದವನ್ನು ಅನೇಕ ಸಾರಿ ಕೇಳಿರಬೇಕು *nīvu ī padavannu anēkasāri kēḷirabēku*, you must have heard this word many times.

Without a preceding infinitive, ಬೇಕು *bēku* means 'am wanted, art wanted, is wanted, are wanted,' according to the person and number of the subject. By an inversion of the

sentence, this is the ordinary method of translating the verb 'to want'; as, ಒಂದು ಮಾವಿನ ಹಣ್ಣು ನನಗೆ ಬೇಕು *ondu māvina haṇṇu nanage bēku*, I want a mango (*lit.*, a mango fruit is wanted to me); ಆ ಪುಸ್ತಕಗಳು ನಿಮಗೆ ಬೇಕೋ? *ā pustakagaḷu nimage bēkō*, do you want those books? It is possible also to have ಬೇಕು *bēku* with a first or second person subject; as, ನಾನು ಅವರಿಗೆ ಬೇಕು *nānu avarige bēku*, I am needed by them; ನೀನು ನನಗೆ ಬೇಕು *nīnu nanage bēku*, I want you.

ಬೇಡ *bēḍa*, it is not desired, it is not permitted, etc., is shortened from ಬೇಡದು *bēḍadu*, 3rd pers. neut. sing. neg. of ಬೇಡು *bēḍu*, to desire. When combined with an infinitive it is used principally, though not exclusively, in the second person singular. In the second person plural the form ಬೇಡಿರಿ *bēḍiri*, modified from ಬೇಡರಿ *bēḍari*, is used, though ಬೇಡರಿ *bēḍari* is employed in some dialects. ಬೇಡ *bēḍa* is the negative of ಬೇಕು *bēku*, indicating what must not be done, or what is not desired; as, ಸುಳ್ಳಾಡಬೇಡ *suḷḷāḍabēḍa*, do not tell lies; ನೀವು ಹೀಗೆ ನೆನಸಬೇಡಿರಿ *nīvu hīge nenasabēḍiri*, you must not think so. ಬೇಡ *bēḍa* has usually a strongly peremptory force. It may, however, be used in deprecation; as, ದೇವರೇ, ನಮ್ಮನ್ನು ದಂಡಿಸಬೇಡ *dēvarē, nammannu daṇḍisabēḍa*, do not punish us, O God. Without a preceding infinitive it indicates what is not wanted; as, ಇದು ನನಗೆ ಬೇಡ *idu nanage bēḍa*, I do not want this.

Other expressions with the force of a prohibition are ಬಾರದು *bāradu* (see page 128), ಕೂಡದು *kūḍadu*, it is unfitting (see pp. 51, 128), ಆಗದು *āgadu*, it is impossible (see Lesson XXV). Or the imperative of ಇರು *iru* may be used with a negative verbal participle; ಮಾತನಾಡದೆ ಇರಿ *mātanāḍade irri*, do not speak (*lit.*, remain not-speaking).

ಉಂಟು *uṇṭu*, there is, there are. This, and the present and future relative participle ಉಳ್ಳ *uḷḷa*, are the only surviving forms of a root ಉಳ್ *uḷ*, to be. The use of ಉಳ್ಳ *uḷḷa*, is

described in Lesson XXIV. ಉಂಟು *uṇṭu*, may be used with 3rd person subjects of all genders and numbers, but it is rarely found except with neuter subjects, which may be either singular or plural.

The distinction in usage between ಉಂಟು *uṇṭu* and ಇದೆ *ide*, ಇರುವುದು *iruvudu*, or the corresponding plural forms, is somewhat subtle, and cannot easily be expresssed in the form of a rule. Speaking in general, ಉಂಟು *uṇṭu* expresses existence apart from the consideration of time, place, character, or other conditions of being. Thus, when used with the dative in the sense of possession—a sense in which the word is very commonly found—ಉಂಟು *uṇṭu* draws attention to the fact of possession rather than to the possessor or to the thing possessed. ನನಗೆ ಹೊಲವುಂಟು *nanage holavuṇṭu*, to me there is a field, lays emphasis on the fact that I am a man of property; whereas ನನಗೆ ಹೊಲವಿದೆ *nanage holavide* draws attention rather to the particular kind of property which I possess, namely a field. The timelessness of the existence implied by ಉಂಟು *uṇṭu* renders this word unsuitable for expressing what is merely temporary or recent, but suitable for expressing what is essential or habitual. Its use with neuter participial nouns, *e.g.*, ಬರುವುದು ಉಂಟು *baruvudu uṇṭu*, is highly characteristic. See Lesson XXII. The combination ಉಂಟುಮಾಡು *uṇṭumāḍu* means 'to cause to be, to bring into being.'

ಸಾಕು *sāku*, it is sufficient, there is sufficient. An archaic fut. 3rd. pers. sing. form from ಸಾಲು *sālu*, to be sufficient.

ಹೌದು *houdu*, yes. A modification of ಅಹುದು *ahudu*, archaic form of ಆಗುವುದು *āguvudu*, fut. 3rd. sing. neut. of ಆಗು *āgu*, to become.

The combination of the above invariable verbal forms with ಆಗು *āgu* will be referred to in Lesson XXV.

ONOMATOPOETIC or IMITATIVE WORDS (ಕ್ರಿಯಾನುಕರಣಾವ್ಯಯ *kriyānukaraṇāvyaya*)

These words convey by their sound some idea of their meaning. Examples: ಚಟಚಟನೆ *chaṭachaṭane,* with a crackling sound (as of fire); ಧಡಮ್ಮನೆ *dhaḍammane,* with a crash (as of falling); ಬಿರ್ರನೆ *birrane,* quickly; ಭೋರನೆ *bhōrane,* with a roaring sound (as of the wind or sea). The ending ಅನೆ *ane* gives them adverbial significance. For a fuller list see Appendix IV

INTERJECTIONS (ಭಾವಬೋಧಕಾವ್ಯಯ *bhāvabōdhakāvyaya*)

ಭಾವಬೊ ಧಕಾವ್ಯಯ *bhāvabodhakāvyaya*, means '*avyaya* which expresses feeling.'

ಅಯ್ಯೋ *ayyō,* ಅಕಟಾ *akaṭā,* ಕುಯ್ಯೋ *kuyyō,* ಮೊರ್ರೋ *morrō,* expressive of sorrow and pain; ಅಃ *ah,* ಆಃ *āh,* ಅಹಹ *ahaha,* expressive of surprise, pleasure, admiration, jest, or reproach.

ಛೀ *chhī,* ಇಸ್ *is,* expressive of disgust; ಅಶಿಶಿ *aśiśi*, expressive of dissent, dislike, etc.

ಎಲೆ *ele,* ಎಲೇ *elē,* ಎಲೆಗೆ *elege,* ಎಲೈ *elei,* ಎಲಾ *elā,* ಎಲೋ *elō,* ಓ *ō,* represent the English O (vocative).

ಅದೋ *adō,* ಅಗೋ *agō,* ಇದೋ *idō,* ಇಗೋ *igō,* see, lo.

AFFIXES (ಪ್ರತ್ಯಯ *pratyaya*)

The term ಪ್ರತ್ಯಯ *pratyaya* is not quite satisfactory as a description of these affixes, since it is used also for grammatical terminations, such as case-endings, etc. The affixes here described are called by some grammarians ನಿಪಾತ *nipāta,* a term which by others is taken to include postpositions and conjunctions.

(*a*) Interrogative: ಆ *ā,* ಏ *ē,* ಓ *ō.*

(*b*) Emphatic: ಊ *ū,* ಏ *ē,* ಉವೆ (ಊವೆ) *uve* (*ūve*), ಉನ್ನೂ *unnū* (often affixed to the concessive forms of verbs).

(*c*) Conjunctive: ಊ *ū*......ಊ *ū* (see page 26).

(*d*) Condition (see Lessons XXI, XXIII): ಅರೆ *are,* ಅರೂ *arū,* ಆಗ್ಯೂ *āgyū* (emph. of ಆಗ್ಯೆ *āgye,* see page 114).

SOME COMMON IRREGULAR VERBS.

The classification of irregular verbs will be reserved, for the most part, to Chapter IV. Some irregular verbs, however, are of such frequent use that it will be inconvenient to delay longer their occurrence in the Exercises. Their idiomatic uses are explained in Chapter IV, together with their irregular forms. The forms not shewn here are regular.

ಬರು *baru*, to come

The verb ಬರು *baru*, to come, has the following irregular forms :—

Past verbal participle	ಬಂದು *bandu*
,, relative ,,	ಬಂದ *banda*
,, tense	ಬಂದೆನು *bandenu*, etc.
3rd per. sing. neut.	ಬಂದಿತು *banditu*, or ಬಂತು *bantu*
Contingent future tense	ಬಂದೇನು *bandēnu*, etc.
Negative	ಬಾರೆನು *bārenu*, etc., or ಬರೆನು *barenu*, etc.
Imperative, 2nd per. sing.	ಬಾ *bā*
,, ,, ,, plur.	ಬನ್ನಿರಿ *banniri*, or ಬನ್ನಿ *banni*

The neuter 3rd pers. neg. of ಬರು *baru*, ಬಾರದು *bāradu*, is used impersonally in the sense of prohibition: I, thou, he, etc., must not. It is combined with the infinitive ending in ಅ *a*, like the verbal forms given above; as, ಅವರು ಹೀಗೆ ಮಾತನಾಡಬಾರದು *avaru hīge mātanāḍabāradu*, they must not speak so.

ಬಾರದು *bāradu*, like ಬೇಕು *bēku*, constitutes a command when used in addressing inferiors, and an entreaty when addressed to superiors. In the latter form of address, if a polite prohibition, and not an entreaty, is intended, ಕೂಡದು *kūḍadu* (see page 51) should be employed, not ಬೇಡ *bēḍa* or ಬಾರದು *bāradu*. The polite way of saying 'Do not come to-morrow' is ನಾಳೆ ಬರಕೂಡದು *nāḷe barakūḍadu*.

Similarly conjugated: ತರು *taru*, to bring, except that there is no alternative form to the 3rd. pers. neut. sing. of the past tense, ತಂದಿತು *tanditu*.

ಇಡು *iḍu*, to place, put

The verb ಇಡು *iḍu*, to place, put, has the following irregular forms :—

Past verbal participle	ಇಟ್ಟು *iṭṭu*
,, relative ,,	ಇಟ್ಟ *iṭṭa*
Past tense	ಇಟ್ಟೆನು *iṭṭenu*
Contingent future tense	ಇಟ್ಟೇನು *iṭṭēnu*, etc.

Similarly conjugated: ಕೊಡು *koḍu*, to give; ಪಡು *paḍu* to experience, suffer, enjoy; ಬಿಡು *biḍu*, to leave, forsake.

EXERCISE XIX.

A. Translate into English :—

1. ಮಕ್ಕಳೇ, ಕಾಲವನ್ನು ಸುಮ್ಮನೆ ಕಳೆಯಬೇಡಿರಿ. ಪಾಠದ ಕಾಲದಲ್ಲಿ ಪಾಠಗಳ ಮೇಲೆಯೇ ಗಮನವಿಡಬೇಕು ; ಬಿಡುವಿನ ಕಾಲದಲ್ಲಿ ಆಟಗಳನ್ನಾಡಬಹುದು. 2. ನಿನ್ನ ಕಣ್ಣಿನೊಳಗಿನ ತೊಲೆಯನ್ನು ತೆಗೆದುಹಾಕಿಕೋ ; ಆ ಮೇಲೆ ಸಹೋದರನ ಕಣ್ಣಿನೊಳಗಿನ ರವೆಯನ್ನು ತೆಗೆಯಬಹುದು. 3. ಅಪ್ಪಾ, ದಿನದಿನವೂ ಬೆಳಗಿನ ಏಳು ಘಂಟೆಗೆ ನೀನು ಹಾಲನ್ನು ತಂದುಕೊಡಬೇಕು ; ಹೊತ್ತು ಮೀರಿ ಬರಬಾರದು. 4. ದೇವರು ಲೋಕದ ಮೇಲೆ ಎಷ್ಟೋ ಪ್ರೀತಿಯನ್ನು ಇಟ್ಟು ತನ್ನ ಒಬ್ಬನೇ ಮಗನನ್ನು ಕೊಟ್ಟನು. 5. ಈ ಊರಿನಲ್ಲಿ ಔಷಧಶಾಲೆಯು ಉಂಟೋ ? ಉಂಟು, ಆದರೆ ವೈದ್ಯರು ಅದರಲ್ಲಿ ಹೆಂಗಸರನ್ನೂ ಮಕ್ಕಳನ್ನೂ ಹೊರತು ಗಂಡಸರನ್ನು ಸೇರಿಸಿಕೊಳ್ಳುವುದಿಲ್ಲ, ಚಿಕಿತ್ಸೆಮಾಡುವುದಿಲ್ಲ. 6. ಎಷ್ಟು ವಯಸ್ಸಿನ ತನಕ ಗಂಡುಮಕ್ಕಳನ್ನು ಸೇರಿಸಿಕೊಳ್ಳುತ್ತಾರೆ? ಅವರು ಎಂಟು ವರುಷದ ಮೇಲಿನವರನ್ನು ಎಷ್ಟುಮಾತ್ರಕ್ಕೂ ಸೇರಿಸಿಕೊಳ್ಳುವುದಿಲ್ಲ. 7. ಎಲೈ ಅಲ್ಪ ವಿಶ್ವಾಸಿಗಳೇ, ನೀವು ದೇವರ ರಾಜ್ಯವನ್ನೂ ನೀತಿಯನ್ನೂ ಪಡೆದುಕೊಳ್ಳಲು ಪ್ರಯತ್ನಿಸಬೇಕು; ಇವುಗಳ ಕೂಡ ಉಡುಪೂ ಆಹಾರವೂ ಸಹ ನಿಮಗೆ ದೊರೆಯುವುವು. 8. ಅಯ್ಯಾ, ಈ ರಾಗಿಯ ಧಾರಣೆ ಹ್ಯಾಗೆ ? ಪಲ್ಲಾವೊಂದಕ್ಕೆ ಏಳು ರೂಪಾಯಿಯ ಪ್ರಕಾರ ಕೊಡುತ್ತೇನೆ: ನಿಮಗೆಷ್ಟುಬೇಕು ? 9. ನನಗೆ ಐದು ಅಥವಾ ಹತ್ತು ಸೇರು ಸಾಕು, ಆದರೆ ಕ್ರಯ ಜಾಸ್ತಿ ; ನೀನು ಸೇರಿಗೆ ಒಂದಾಣೆಯಂತೆ ಕೊಡುವಿಯೋ? ಹಾಗಾದರೆ ನಾನು ಹದಿನೈದು ಸೇರನ್ನು ತೆಗೆದುಕೊಳ್ಳುವೆನು. ಹಾಗೆಯೇ ಕೊಡುತ್ತೇನೆ : ತೆಗೆದುಕೊಳ್ಳಿರಿ. 10. ಇನ್ನೊಂದು ತಿಂಗಳಿನ ಮೇಲೆ ಪರೀಕ್ಷೆಯು ನಡೆಯುವುದು. ಆಗ ಮಕ್ಕಳಲ್ಲಿ ಕೆಲವರು ಮಾತ್ರ ತೇರ್ಗಡೆ ಹೊಂದ್ಯಾರು.

B. Translate into Kanarese :—

1. Good men welcome[1] the poor, treat them kindly, and endeavour to bring them to a better state (say, a state of superiority[2]). 2. We must all forsake our-own-advantage and help the poor. 3. The Son of God loved all men and gave His life for their sake. 4. The pupils ought now to be reading history or grammar; they ought not to be reading-nothing[3] and aimlessly playing games. 5. The merchant leaves his house in the morning, visits[4] various villages,[5] buys grains of various kinds,[6] sells them in the market, and (so) makes his living. 6. As for you, you must lay-up[7] this teaching in your mind. 7. We shall leave this town the day after to-morrow. It is not known up to the present who will come in[8] our place. 8. May I come to[9] you to-morrow morning? Come; I shall have time from ten until eleven o'clock. Then we may talk about this matter. 9. Until now, with the exception of one or two, none of the children of this class has presented his lessons. 10. How are you attempting to take a mote out of another's eye? There is a beam in your eye.

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[1] ಸೇರಿಸಿಕೊಳ್ಳು. [2] ಮೇಲು. [3] neg. participle. [4] ಸುತ್ತು.
[5] See p. 56, footnote. [6] sing. [7] ಇಡು (reflex). [8] to. [9] ಹತ್ತರ.

LESSON XX

RELATIVE PARTICIPLES

These verbal forms were noticed in Lesson XI and reserved for fuller treatment. The relative participles are three in number, and their forms are as follows:

	First Conjugation	Second Conjugation
Present and Future	ಮಾಡುವ *māḍuva*	ಕರೆಯುವ *kareyuva*
Past	ಮಾಡಿದ *māḍida*	ಕರೆದ *kareda*
Negative	ಮಾಡದ *māḍada*	ಕರೆಯದ *kareyada*

The relative participles are of the greatest importance in the construction of Kanarese sentences. By means of them we represent English adjectival and adverbial clauses. While the verbal participles are purely verbal, and are to be construed, like other verbal forms, with reference to their subject, object, and adverbial adjuncts, the relative participles combine with these verbal relations an adjectival relation, which accounts for the use of the English term 'relative.'

A relative participle can be interpreted only in connection with the word with which it is combined, or which, to use an English expression, it 'qualifies.' For this reason it is not possible to translate into English an uncombined relative participle, as has already been stated in Lesson XI.

THE TRANSLATION OF ENGLISH ADJECTIVAL CLAUSES

A relative participle corresponds to the English participle in such expressions as *running* water, a *bound* book, an *unstamped* letter, or to an English adjectival clause consisting of a relative pronoun (or a relative adverb) and a finite verb; as, water *which runs*, a book *which is bound*, a letter *which* we *did not stamp*, the place *where* they *live*.

Thus the combination of relative participles with declinable words is the regular method of representing English attributive participles or adjectival clauses in Kanarese.

(a) The simplest form of combination is that with the pronouns of the third person, as shewn in Lesson XI, the resulting forms being called ಕೃನ್ನಾಮ *krinnāma*, 'participial nouns.'

For the resulting forms see page 46, and for additional notes on the neuter participial nouns see Lesson XXII.

(b) The relative participle may enter into a similar combination with the pronouns of the first and second persons, and with any other declinable word; thus, ಬರೆಯುವ ನಾನು *bareyuva nānu*, I who write; ಮಾತನಾಡಿದ ನೀನು *mātanāḍida nīnu*, you who spoke; ಓದದ ನಾವು *ōdada nāvu*, we who do (did, will) not read; ಆಡುವ ಹುಡುಗನು *āḍuva huḍuganu*, a boy who plays; ಹಾಡಿದ ಸ್ತ್ರೀಯು *hāḍida strīyu*, a woman who sang; ಸೇರದ ಕಾಗದವು *sērada kāgadavu*, a letter which did not arrive; ನಡೆದ ಕಾರ್ಯವು ತಿಳಿಯದು *naḍeda kāryavu tiḷiyadu*, the circumstance which occurred is unknown; ನಡೆದ ಕಾರ್ಯಗಳನ್ನು ತಿಳಿದುಕೊಂಡರು *naḍeda kāryagaḷannu tiḷidu-koṇḍaru*, they became acquainted with the circumstance which occurred. The form of the relative participle is invariable, whatever may be the number, gender, or case of the word with which it is combined. The combination of a relative participle with a declinable word is called *gamakasamāsa* (see Lesson XXXI).

On page 106 (5) another method of rendering such adjectival clauses has been given. It will be useful to compare the two methods. ಆಡುವ ಹುಡುಗನು *āḍuva huḍuganu*=ಯಾವ ಹುಡುಗನು ಆಡುವನೋ ಆ ಹುಡುಗನು *yāva huḍuganu āḍuvanō ā huḍuganu*; ಹಾಡಿದ ಸ್ತ್ರೀಯು *hāḍida strīyu*=ಯಾವ ಸ್ತ್ರೀಯು ಹಾಡಿದಳೋ ಆ ಸ್ತ್ರೀಯು *yāva strīyu hāḍidaḷō ā strīyu*; ಸೇರದ ಕಾಗದವು *sērada kāgadavu*=ಯಾವ ಕಾಗದವು ಸೇರದೋ ಆ ಕಾಗದವು *yāva kāgadavu sēradō ā kāgadavu*. So ಕರೆಯುವವನು *kareyuvavanu*=ಯಾವನು ಕರೆಯುವನೋ ಅವನು *yāvanu kareyuvanō avanu*.

In some English adjectival clauses the introductory relative pronoun is itself the subject of the clause, as in the examples given above. It frequently happens, however, that a relative clause has a subject different from the subject of the principal sentence and from

the relative pronoun which joins the two together. In such a sentence the relative pronoun may be the object, or may be governed by a preposition; or the introductory word may be a relative adverb; as, did the letter *which* we wrote arrive? the box *in which* the money was found is not here; this is the place *where* the people assembled. In translating such clauses into English, the relative pronoun and the verb are expressed by a relative participle, and the subject of the English relative clause is rendered as the subject of the relative participle. Thus, ನಾವು ಬರೆದ ಕಾಗದವು ಸೇರಿತೋ? *nāvu bareda kāgadavu sēritō*, did the letter which we wrote arrive? ಹಣವು ಸಿಕ್ಕಿದ ಪೆಟ್ಟಿಗೆಯು ಇಲ್ಲಿ ಇರುವುದಿಲ್ಲ *haṇavu sikkida peṭṭigeyu illi iruvudilla*, the box in which the money was found is not here; ಜನರು ಕೂಡಿದ ಸ್ಥಳವು ಇದೇ *janaru kūḍida sthaḷavu idē*, this is the place where the people assembled.

According to the method of translation on p. 106, these sentences would respectively read as follows: ನಾವು ಯಾವ ಕಾಗದವನ್ನು ಬರೆದೆವೋ ಆ ಕಾಗದವು ಸೇರಿತೋ? *nāvu yāva kāgadavannu baredevō ā kāgadavu sēritō*; ಹಣವು ಯಾವ ಪೆಟ್ಟಿಗೆಯಲ್ಲಿ ಸಿಕ್ಕಿತೋ ಆ ಪೆಟ್ಟಿಗೆಯು ಇಲ್ಲಿ ಇರುವುದಿಲ್ಲ *haṇavu yāva peṭṭigeyalli sikkitō ā peṭṭigeyu illi iruvudilla*; ಜನರು ಯಾವ ಸ್ಥಳದಲ್ಲಿ ಕೂಡಿದರೋ ಆ ಸ್ಥಳವು ಇದೇ *janaru yāva sthaḷadalli kūḍidarō ā sthaḷavu idē*. In simple examples, however, the construction with the relative participle is greatly to be preferred.

The object of an English adjectival clause[1] is to be rendered in Kanarese as the object of the relative participle; as, ನಮಗೆ ಹಣವನ್ನು ಕೊಟ್ಟ ವರ್ತಕನು ಈ ಮನೆಯಲ್ಲಿ ಇದ್ಧಾನೆ *namage haṇavannu koṭṭa vartakanu ī maneyalli iddhāne*, the merchant who gave us money is in this house; ನಾವು ನಮ್ಮ ಸ್ನೇಹಿತರನ್ನು ಸಂಧಿಸಿದ ಮನೆಯು ಊರೊಳಗೆ ಇದೆ *nāvu namma snēhitarannu sandhisida maneyu ūroḷage ide*, the house in which we visited our friends is inside the town; ಅವರು ಆ ಕೆಲಸವನ್ನು ಮಾಡಿದ ದಿವಸದಲ್ಲಿ ನಾನು ಊರಿನಲ್ಲಿ ಇರಲಿಲ್ಲ *avaru ā kelasavannu māḍida divasadalli nānu ūrinalli iralilla*, on the day on which they did that work I was not in the town.

The above sentences may also be written as follows: ಯಾವ ವರ್ತಕನು ನಮಗೆ ಹಣವನ್ನು ಕೊಟ್ಟನೋ ಅವನು ಈ ಮನೆಯಲ್ಲಿ ಇದ್ಧಾನೆ *yāva vartakanu namage haṇavannu koṭṭanō avanu ī maneyalli iddhāne*; ನಾವು ಯಾವ ಮನೆಯಲ್ಲಿ ನಮ್ಮ ಸ್ನೇಹಿತರನ್ನು ಸಂಧಿ

[1] Or of an attributive participle, as in the phrase, 'a man-eating tiger.'

ಸಿದೆವೋ ಆ ಮನೆಯು ಊರೊಳಗೆ ಇದೆ *nāvu yāva maneyalli namma snēhitarannu sandhisidevō ā maneyu ūroḷage ide*; ಅವರು ಯಾವ ದಿವಸದಲ್ಲಿ ಆ ಕೆಲಸವನ್ನು ಮಾಡಿದರೋ ಆ ದಿವಸದಲ್ಲಿ ನಾನು ಊರಿನಲ್ಲಿ ಇರಲಿಲ್ಲ *avaru yāva divasadalli ā kelasavannu māḍidarō ā divasadalli nānu ūrinalli iralilla.*

In the same way a relative participle combined with a pronoun to form a participial noun (*krinnāma*) may have a subject or an object of its own. Thus, ನಮ್ಮನ್ನು ಕಳುಹಿಸಿದವರು *nammannu kaḷuhisidavaru* is 'those who sent us'; but ನಾವು ಕಳುಹಿಸಿದವರು *nāvu kaḷuhisidavaru* is 'those whom we sent'; and ನಾವು ಹಣ ಕೊಟ್ಟವರು *nāvu haṇa koṭṭavaru* is 'those to whom we gave money.'

The relative participle, being a verb, may be modified by adverbs, by declinable words in oblique cases, by declinable words followed by postpositions, or by other adverbial equivalents: thus, ಬೇಗನೆ ಬಂದ ಗಾಡಿಯು *bēgane banda gāḍiyu*, a carriage which came quickly; ಪೆಟ್ಟಿಗೆಯಲ್ಲಿ ಸಿಕ್ಕಿದ ಹಣವು *peṭṭigeyalli sikkida haṇavu*, the money which was found in a box; ಮೇಜಿನ ಮೇಲೆ ಇರುವ ಪುಸ್ತಕಗಳು *mējina mēle iruva pustakagaḷu*, the books which are upon the table.

Further examples are: ನಾವು ಆಳನ್ನು ಕಳುಹಿಸಿದ ಅಂಗಡಿಯಲ್ಲಿ ಯಾರೂ ಇರಲಿಲ್ಲ *nāvu āḷannu kaḷuhisida anggaḍiyalli yārū iralilla*, there was no one in the shop *to which* we sent a messenger; ಅವರು ಈ ಪತ್ರವನ್ನು ಬರೆದ ಲೇಖಣಿಯನ್ನು ತೋರಿಸಿರಿ *avaru ī patravannu bareda lēkhaṇiyannu tōrisiri*, shew (me) the pen *with which* they wrote this document; ನೀವು ನನ್ನ ಸಂಗಡ ಮಾತನಾಡುವ ರೀತಿಯಲ್ಲಿ ನಾನು ಎಂದಿಗೂ ಮಾತನಾಡುವುದಿಲ್ಲ *nīvu nanna sanggaḍa mātānāḍuva rītiyalli nānu endigū mātanāḍuvudilla*, I will never speak in the manner *in which* you speak with me; ಒಂದೇ ಮಗುವಿರುವವನು *ondē maguviruvavanu*, a man *to whom* there is only one child (ಯಾವನಿಗೆ ಒಂದೇ ಮಗುವು ಇದೆಯೋ ಅವನು *yāvanige ondē maguvu ideyō avanu*); ಗಂಡ ಸತ್ತವಳು[1] *ganḍa sattavaḷu*, a woman *whose* husband is dead (ಯಾವಳ ಗಂಡನು ಸತ್ತನೋ ಅವಳು *yāvaḷa ganḍanu sattanō avaḷu*).

[1] ಸತ್ತ *satta*, past rel. part. of ಸಾಯು *sāyu*, to die; see Appendix III.

The combination of relative participles with ಅಷ್ಟು *ashṭu* and ಅಂಥ *antha* should be noticed. Examples of combination with ಅಷ್ಟು *ashṭu*: ನನಗಿರುವಷ್ಟು ಹಣವು *nanagiruvashṭu haṇavu*, as much money as I have; ಅವರು ನೋಡುತ್ತಿರುವಷ್ಟರಲ್ಲಿ *avaru nōḍuttiruvashṭaralli*, while they are looking.

The addition of ಅಂಥ *antha* to a relative participle does not affect its meaning. The final vowel is sometimes lengthened, especially when more than one relative participle (which have not all the same subject) is used in combination with the same word. Examples: ನಾವು ಇರುವಂಥ ಊರು *nāvu iruvantha ūru*, the town in which we are; ನೀವು ಓದಿದಂಥ ಪುಸ್ತಕ *nīvu ōdidantha pustaka*, the book which you read; ಈ ಗ್ರಾಮದಲ್ಲಿರುವಂಥವರು *ī grāmadalliruvanthavaru*, those who are in this village; ಅವರು ನೋಡಿದಂಥಾದ್ದು *avaru nōḍidanthāddu*, that which they saw; ನಾವು ಬರೆದಂಥ ನಿಮಗೆ ಸೇರಿದಂಥಾ ಕಾಗದವು *nāvu baredantha nimage sēridanthā kāgadavu*, the letter which we wrote and which you received.

When an English adjectival clause is compound, *i.e.*, when it consists of two or more co-ordinate adjectival clauses, provided that all the clauses have one subject in common, the last verb only is rendered by a relative participle in Kanarese, the others being rendered by verbal participles in accordance with the rules given in Lesson XV. Examples: ನಾನು ಓದಿ ಮುಗಿಸಿದ ಪುಸ್ತಕ *nānu ōdi mugisida pustaka*, the book which I read and finished; ಈ ಊರನ್ನು ಸೇರಿ ಅನೇಕ ವರುಷಗಳ ತನಕ ವ್ಯಾಪಾರ ಮಾಡಿ ಸುಖದಿಂದಿದ್ದ ಒಬ್ಬ ವರ್ತಕನು *ī ūrannu sēri anēka varushagaḷa tanaka vyāpāra māḍi sukhadindidda obba vartakanu*, a merchant who entered this town, did business for many years, and lived in prosperity.

A relative participle must often be supplied in Kanarese in instances where the relative pronoun and its verb are suppressed or unnecessary in English; as, ಆ ಗ್ರಾಮದಲ್ಲಿರುವ ಜನರು *ā grāmadalliruva janaru*, the people in that village.

EXERCISE XX.

A. Translate into English—wherever possible giving also an alternative rendering of the Kanarese :—

1. ನಾನು ನಿಮಗೆ ತೋರಿಸಿದ ಮನೆಯು ಆ ದೊರೆಯುವರದು. 2. ಊಟಾ ಮಾಡಿದವರು ಐದು ಸಾವಿರ ಮಂದಿ ಗಂಡಸರು. 3. ಇವನು ಪಡೆದಿರುವ ಈ ಜ್ಞಾನವೇನು ? 4. ದೇವರು ತಾನು ಪ್ರೀತಿಸುವವರನ್ನು ಶಿಕ್ಷಿಸುತ್ತಾನೆ; ಆತನು ತನ್ನನ್ನು ಪ್ರೀತಿಸುವವರಿಗೂ ಪ್ರೀತಿಸದವರಿಗೂ ಉಪಕಾರ ಮಾಡುತ್ತಾನೆ. 5. ನೀವು ನನಗೆ ತಿಳಿಸಿದ ಸಂಗತಿಯನ್ನು ನಾನು ಇನ್ನ್ಯಾರಿಗೂ ತಿಳಿಸಲಿಲ್ಲ. 6. ಊರಿನ ಹತ್ತರವಿರುವ ಕೆರೆಯಲ್ಲಿ ಬೆಸ್ತರು ಮೀನುಗಳನ್ನು ಹಿಡಿಯುತ್ತಾರೆ. ಹಿಡಿದಂಥಾ[1] ಮೀನುಗಳನ್ನು ಪೇಟೆಯಲ್ಲಿ ಮಾರುವರು. 7. ಪ್ರಪಂಚದಲ್ಲಿರುವ ಯಾವುದರ ರೂಪವನ್ನೂ ಮಾಡಿಸಿಕೊಂಡು ದೇವರನ್ನು ಪೂಜಿಸಬಾರದು. 8. ಗುರುವು ತನ್ನ ಶಿಷ್ಯರು ತೋರಿಸಿದ ಭಕ್ತಿಯನ್ನು ಮೆಚ್ಚಿ ಅವರು ಕೋರುತ್ತಿದ್ದ ಆಶೀರ್ವಾದವನ್ನು ಕೊಟ್ಟನು. 9. ನನ್ನ ಸಂಗಡ ನಡೆದುಕೊಳ್ಳುವಂಥ[1] ಜೊತೆಗಾರರು ನನ್ನೊಂದಿಗೆ ಮಾತನಾಡಿಕೊಂಡು ನನಗೆ ಮೊದಲು ತಿಳಿಯದಿದ್ದಂಥ ಅನೇಕ ವಿಷಯಗಳನ್ನು ತಿಳಿಸಿದರು. 10. ಮಹಾಯಾಜಕರೂ ಶಾಸ್ತ್ರಿಗಳೂ ಆತನು ಮಾಡಿದ ಕಾರ್ಯಗಳನ್ನೂ ದೇವಾಲಯದಲ್ಲಿ ಕೂಗುತ್ತಿರುವ ಹುಡುಗರನ್ನೂ ನೋಡಿ ಕೋಪಮಾಡಿದರು.

B. Translate into Kanarese, giving alternative renderings wherever possible :—

1. O God, save the king who rules this country. 2. What-kind-of-people (are) those who live in this street? 3. Our Father who art in heaven, forgive our faults. 4. We love those who love us. 5. You see the birds which are flying in the sky. Who (is) He who protects them? 6. Have you seen the travellers whom the people who live in that village caught and beat? 7. The messenger whom I sent from here yesterday will arrive-at the city to-morrow. 8. We have all left the path which God shewed to us, and have wandered like sheep. 9. To all who seek it shall be found. 10. Shew me the hole which the thieves made[2] and by which they entered your house.

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[1] For the tense see p. 144. [2] dug.

LESSON XXI

RELATIVE PARTICIPLES (Cont.)

THE TRANSLATION OF ENGLISH ADVERBIAL CLAUSES

The combination of a relative participle with an invariable word (ಅವ್ಯಯ *avyaya*) affords a method of translating English adverbial clauses.

Temporal Clauses

Temporal clauses are translated by combining relative participles with the adverbs ಆಗ *āga*, ಅಂದು *andu*, then, ಕೂಡಲೆ *kūḍale*, forthwith, and with the postpositions ತನಕ *tanaka*, ವರೆಗೆ *varege*, ಪರಿಯಂತರ *pariyantara*, until, ಅನಂತರ *anantara*, ತರುವಾಯ *taruvāya*, ಬಳಿಕ *baḷika*, ಮೇಲೆ *mēle*, after. Examples: ಪಾಠಗಳನ್ನು ಓದುವಾಗ (*i.e.*, ಓದುವ ಆಗ) ಮಾತನಾಡದೆ ಇರು *pāṭhagaḷannu ōduvāga* (*ōduva āga*) *mātanāḍade iru*, when you are studying your lessons be silent (*lit.*, be not speaking); ನೀವು ಇಲ್ಲಿಗೆ ಬಂದಾಗ ನಾವು ಇರಲಿಲ್ಲ *nīvu illige bandāga nāvu iralilla*, when you came here we were not (here). With ಅಂದು *andu*, ಕೂಡಲೆ *kūḍale*, ಅನಂತರ *anantara*, ತರುವಾಯ *taruvāya*, ಬಳಿಕ *baḷika*, ಮೇಲೆ *mēle*, the past relative participle is used, but not the present relative participle. With ತನಕ *tanaka*, ವರೆಗೆ *varege*, ಪರಿಯಂತರ *pariyantara*, the present relative participle is used, but not the past. (For the explanation of this, see page 144.) It is uncommon to find ಅಂದು *andu*, in its crude form combined with a relative participle: the instrumental case ಅಂದಿನಿಂದ *andininda* and the dative case ಅಂದಿಗೆ are commonly used. Examples: ನಾನು ಹುಟ್ಟಿದಂದಿನಿಂದ ಈ ದಿವಸದ ವರೆಗೆ ಈ ಊರಿನಲ್ಲಿಯೇ ಇರುತ್ತೇನೆ *nānu huṭṭidandininda ī divasada varege ī ūrinalliyē iruttēne*, I have lived in this same town from the time of my birth until now; ಅವರು ಊರನ್ನು ಸೇರಿದ ಕೂಡಲೆ ಈ ಸಂಗತಿಯು ತಿಳಿಯಿತು *avaru ūrannu sērida kūḍale ī*

sanggatiyu tiḷiyitu, as soon as they reached the town this matter became known; ನಾನು ನಿನ್ನನ್ನು ಕರೆಯುವ ತನಕ ಇಲ್ಲಿ ಇರು *nānu ninnannu kareyuva tanaka illi iru*, remain here until I call you; ನೀವು ಕೆಲಸವನ್ನು ಮುಗಿಸಿದ ಮೇಲೆ ಸಂಬಳವು ಸಿಕ್ಕುವುದು *nīvu kelasavannu mugisida mēle sambaḷavu sikkuvudu*, you will obtain your salary after you have finished the work. The adverb ಅಲ್ಲಿ *alli* is also frequently combined with present relative participles in the sense of 'while'; as, ಹೀಗಿರುವಲ್ಲಿ (ಹೀಗೆ ಇರುವ ಅಲ್ಲಿ) *hīgiruvalli* (*hīge iruva alli*) while it is (was, will be) so, in these circumstances; ನಾವು ಓದುತ್ತಿರುವಲ್ಲಿ ಅವರು ಬಂದರು *nāvu ōduttiruvalli avaru bandaru*, while we were reading they came.

For temporal clauses introduced by *before*, see Lesson XXII.

Local Clauses

Local clauses are translated by the combination of a relative participle with the adverb ಅಲ್ಲಿ *alli*, there; as, ನೀವು ಇರುವಲ್ಲಿ ನಾನು ಸಹ ಇರುವೆನು *nīvu iruvalli nānu saha iruvenu*, where you are I shall be also.

Final (Purpose) Clauses

Final clauses are translated by combining present or negative relative participles with the postpositions ಹಾಗೆ *hāge*, ಅಂತೆ *ante*, ಬಗ್ಯೆ (ಬಗ್ಗೆ) *bagye* (*bagge*); as, ವಿದ್ಯಾರ್ಥಿಗಳು ಪಾಠಗಳನ್ನು ಓದುವ ಹಾಗೆ (ಓದುವಂತೆ, ಓದುವ ಬಗ್ಯೆ) ಉಪಾಧ್ಯಾಯನು ಅವರಿಗೆ (ಅವರನ್ನು) ಪ್ರೇರೇಪಿಸುತ್ತಾನೆ *vidyārthigaḷu pāṭhagaḷannu ōduva hāge* (*ōduvante, ōduva bagye*) *upādhyāyanu avarige* (*avarannu*) *prērēpisuttāne*, the teacher urges the pupils to study their lessons (*lit.*, in order that the pupils may study their lessons the teacher urges them); ಮಕ್ಕಳು ಇತರರಿಗೆ ಮೋಸಮಾಡದಂತೆ ಬುದ್ಧಿವಾದಗಳನ್ನು ಹೇಳುತ್ತಿರಬೇಕು *makkaḷu itararige mōsamāḍadante buddhivādagaḷannu hēḷuttirabēku*, it is necessary to give (continually) good advice so that children shall not deceive others.

In South Kanara, but not in Mysore, the affix ಅರೆ *are* attached to a present relative participle has the meaning 'to, in order to'; as, ಕೊಡುವರೆ ನಮಗೆ ಹಣವಿಲ್ಲ *koḍuvare namage haṇavilla*, we have no money to give.

Clauses of Manner and Degree

Clauses shewing manner and degree are translated by combining present or past relative participles with ಹಾಗೆ *hāge* or ಅಂತೆ *ante.* Although the same postpositions are used in the translation of final clauses, in practice little or no ambiguity occurs, the general sense of the sentence being a sufficient guide to the meaning. Example: ಅವನು ಮಾಡುವಂತೆ ನಾನೂ ಮಾಡುವೆನು *avanu māḍuvante nānū māḍuvenu*, I also will do as he does; ಅವರು ಹೇಳಿದಹಾಗೆ ನೀವು ನಡೆದುಕೊಳ್ಳುವಿರೋ? *avaru hēḷida hāge nīvu naḍedukoḷḷuvirō*, will you act (walk) as they said? If ಎಲ್ಲಾ *ellā* be added to ಹಾಗೆ *hāge* in this construction the effect is either (1) to add emphasis to the ಹಾಗೆ *hāge*; as, ನಾನು ಮಾಡುವಹಾಗೆಲ್ಲಾ ನೀವು ಸಹ ಮಾಡಬೇಕು *nānu māḍuva-hāgellā nīvu saha māḍabēku*, you also must do exactly as I do; or (2) to give the meaning 'in proportion as'; thus, ಇವನಿಗೆ ವಯಸ್ಸು ಹೆಚ್ಚಿದ ಹಾಗೆಲ್ಲಾ ಬಡತನವು ಸಹ ಹೆಚ್ಚಿತು *ivanige vayassu hechchida hāgellā baḍatanavu saha hechchitu*, as his age increased his poverty increased also. The same meaning is given by a reduplication; as, ಇವನಿಗೆ ವಯಸ್ಸು ಹೆಚ್ಚಿ ಹೆಚ್ಚಿದ[1] ಹಾಗೆ ಬಡತನವು ಸಹ ಹೆಚ್ಚುತ್ತಾ ಹೆಚ್ಚುತ್ತಾ ಬಂತು[2] *ivanige vayassu hechchihechchida hāge baḍatanavu saha hechchuttā hechchuttā bantu.*

The noun forms ರೀತಿ *rīti*, ಪ್ರಕಾರ *prakāra*, ಮೇರೆಗೆ *mērege*, ಮಟ್ಟಿಗೆ *maṭṭige*, are used like ಹಾಗೆ *hāge*; as, ನೀವು ನಿಮ್ಮನ್ನು ಪ್ರೀತಿಸಿಕೊಳ್ಳುವ ಪ್ರಕಾರ ಎಲ್ಲರನ್ನೂ ಪ್ರೀತಿಸಬೇಕು *nīvu nimmannu prītisikoḷḷuva prakāra ellarannū prītisabēku*, you must love all men as you love yourselves; ನಿಮಗೆ ಶಕ್ತಿ ಇರುವ ಮೇರೆಗೆ ಈ ಕೆಲಸವನ್ನು ಮಾಡಿರಿ *nimage śakti iruva mērege ī kelasavannu māḍiri*, do this work to the utmost of your ability (as far as you have strength).

[1] ಹೆಚ್ಚಿಹೆಚ್ಚಿದ *hechchihechchida*; the first portion of this word is not the past verbal participle, but the past relative participle abbreviated. Its complete form is ಹೆಚ್ಚಿದಹೆಚ್ಚಿದ *hechchidahechchida*.

[2] For this meaning of ಬಂತು *bantu*, see Lesson XXVIII.

A third meaning of the present relative participle combined with ಹಾಗೆ *hāge* should be noticed. ಮಾತನಾಡುವ ಹಾಗೆ ಇದ್ದಾನೆ *mātanāḍuva hāge iddhāne* means 'he is about to speak.'

Comparative Clauses

The past or perfect relative participle combined with ಹಾಗೆ *hāge* has the meaning 'as if' especially when followed by the form ಆಯಿತು *āyitu*, or (less frequently) ಆಗುವುದು *āguvudu*, the neuter 3rd sing. past and future respectively of ಆಗು *āgu*, to become (see Lesson XXII). ನೀನು ಹೀಗೆ ಮಾಡಿರುವುದರಿಂದ ನನ್ನ ಮಾತನ್ನು ತಿರಸ್ಕಾರ ಮಾಡಿದ ಹಾಗಾಯಿತು *nīnu hīge māḍiruvudarinda nanna mātannu tiraskāra maḍida hāgāyitu*, (*lit.*, from your doing so, it was like having despised my word) your acting in this way was equivalent to your having despised my word; ನೂರಾರು ಜನರು ಕೂಡಿದ್ದ ಹಾಗೆ ಮಹಾ ಶಬ್ದವು ಕೇಳಿಸಿತು *nūrāru janaru kūḍidda hāge mahā śabdavu kēḷisitu*, a great noise was heard[1] as if hundreds of people had assembled.

Causal Clauses

Causal clauses are translated by combining relative participles with the crude forms ಕಾರಣ *kāraṇa* or ನಿಮಿತ್ತ *nimitta*; as ನಾವು ಅವರಿಗೆ ಈ ಸಂಗತಿಯನ್ನು ತಿಳಿಸಿದ ಕಾರಣ ಅವರು ನಮ್ಮನ್ನು ಸ್ನೇಹಿಸುತ್ತಾರೆ *nāvu avarige ī sanggatiyannu tiḷisida kāraṇa avaru nammannu snēhisuttāre*, they are friendly towards us because we made known this matter to them.

Conditional and Concessive Clauses

Conditional and concessive clauses are translated by combining past relative participles with the affixes ಅರೆ *are*, if, ಅರೂ *arū*, the emphatic dative adverb ಆಗ್ಯೂ *āgyū*, although, the postpositions ಹೊರತು *horatu*, ವಿನಾ *vinā*, unless. Examples: ಅವನು ಬಂದರೆ ನಾನು ಹಣ ಕೊಡುವೆನು *avanu bandare nānu haṇa koḍuvenu*, if he comes, I will give him money; ನೀವು ಕೊಟ್ಟರೂ ನಾನು ತೆಗೆದುಕೊಳ್ಳುವುದಿಲ್ಲ *nīnu koṭṭarū nānu tegedukoḷḷuvudilla*, though you give it, I will not take it; ಮಳೆ ಬಂದಾಗ್ಯೂ ಬೆಳೆಯು

[1] *Lit.*, 'caused (people) to hear.'

ಈಗ ಸಿಕ್ಕುವುದಿಲ್ಲ *maḷe bandāgyū beḷeyu īga sikkuvudilla*, though rain should come, no crop will now be obtained. Additional notes on these constructions will be found in Lesson XXIII.

The dative or locative of the noun ಪಕ್ಷ *paksha*, alternative, is used with present and negative relative participles (simple or perfect) to express conditions. Examples: ನಾನು ಅಲ್ಲಿ ಇರುವ ಪಕ್ಷಕ್ಕೆ *nānu alli iruva pakshakke*, in the event of my being there, if I am there; ನಾನು ಕಾಗದವನ್ನು ಬರೆದಿದ್ದ ಪಕ್ಷದಲ್ಲಿ *nānu kāgadavannu barededidda pakshadalli*, in the event of my having written a letter, if I had written a letter; ನೀವು ಅದನ್ನು ಓದದ ಪಕ್ಷದಲ್ಲಿ *nīvu adannu ōdada pakshadalli*, in the event of your not reading it, if you do not read it; ಅದು ನಿಮಗೆ ಸೇರದಿದ್ದ ಪಕ್ಷಕ್ಕೆ *adu nimage sēradidda pakshakke*, in the event of its not having reached you, if it had not reached you.

The use of ಹೊರತು *horatu* and ವಿನಾ *vina* requires special attention. The simple usage in which they are used in the sense of *except*, *unless*, will occasion no difficulty. Examples: ನೀವು ಬಂದ ಹೊರತು ನನಗೆ ಸಂತೋಷವಿರುವುದಿಲ್ಲ *nīvu banda horatu nanage santōshaviruvudilla*, unless you come I shall have no joy.

Instances are occasionally met with in which the past relative participle with ಹೊರತು *horatu* is replaced by the *negative* relative participle; as, ನೀವು ಬಾರದ ಹೊರತು ನನಗೆ ಸಂತೋಷವಿರುವುದಿಲ್ಲ *nīvu bārada horatu nanage santōshaviruvudilla*, unless you come I shall have no joy. It is difficult satisfactorily to explain a construction in which a negative participle gives the same sense as the corresponding affirmative participle. Munshis appear to regard ಹೊರತು *horatu* as a negative word, and say that the addition of the negative participle gives emphasis to its negative force, and does not counteract it. But as a rule in Kanarese the principle holds that two negatives are equivalent to an affirmative. The sentence may be regarded as meaning 'beyond the fact of your not having come there is not the fact that I have joy.'

In place of the past relative participle, the conditional form may be used; as, ನೀವು ಬಂದರೆ ಹೊರತು ನನಗೆ ಸಂತೋಷವಿರು

ವುದಿಲ್ಲ *nīvu bandare horatu nanage santōshaviruvudilla*, unless you come I shall have no joy; ದೀಕ್ಷೆ ಮಾಡಿದರೆ ಹೊರತು ಮೋಕ್ಷ ಬರಲಿಕ್ಕಿಲ್ಲ *dīkshe māḍidare horatu mōksha baralikkilla*, unless (one) initiates, deliverance cannot come.

In addition to the above use of ಹೊರತು *horatu* and ವಿನಾ *vinā*, a second must be noticed; namely, its use following a fully conjugated verb or a neuter participial noun, either of which must have the emphatic affix ಏ *ē*. The meaning of ಹೊರತು *horatu* or ವಿನಾ *vinā* in this construction is 'in addition to, besides,' and it is always followed by a negative principal verb, or an interrogative which is equivalent in meaning to a negative. Examples: ಇವರು ಮೋಸದಿಂದ ಮಾತನಾಡುತ್ತಾರೇ ಹೊರತು ಸತ್ಯದಿಂದ ಮಾತನಾಡುವುದಿಲ್ಲ *ivaru mōsadinda mātanāḍuttārē horatu satyadinda mātanāḍuvudilla*, these people only speak deceitfully, not truthfully; ನೀರು ಹಳ್ಳಕ್ಕೆ ಹೋದೀತೇ[1] ಹೊರತು ದಿನ್ನೆಗೆ ಹೋದೀತೇ?[2] *nīru haḷḷakke hōdītē horatu dinnege hōdītē*, can water go uphill, or only downhill? ಈ ಕೆಲಸದಿಂದ ಪ್ರಜೆಗಳಿಗೆ ನಷ್ಟವು ಬರುವುದೇ ಹೊರತು ಪ್ರಯೋಜನವು ಬರುವುದಿಲ್ಲ *ī kelasadinda prajegaḷige nashṭavu baruvudē horatu prayōjanavu baruvudilla*, besides the fact that harm will come to the people from this work, advantage will not come, *i.e.*, no good, but only harm, will come to the people from this work; ಆತನು ಕೆಲವು ಮಂದಿ ರೋಗಿಗಳನ್ನು ಸ್ವಸ್ಥಮಾಡಿದ್ದೇ[3] ಹೊರತು ಬೇರೆ ಯಾವ ಮಹತ್ಕಾರ್ಯವನ್ನೂ ಮಾಡಲಿಲ್ಲ *ātanu kelavu mandi rōgigaḷannu svastha māḍiddē horatu bēre yāva mahatkāryavannū māḍalilla*, in addition to the fact that He healed some sick persons, He did no other mighty work.

APPOSITIONAL USE OF RELATIVE PARTICIPLES

The relative participles are sometimes used with appositional rather than qualifying force, as in the following:—ಬೆಸ್ತರು ಮೀನುಗಳನ್ನು ಹಿಡಿಯುವ ಕೆಲಸದಿಂದ ಜೀವನಮಾಡಿಕೊಳ್ಳುತ್ತಾರೆ *bestaru*

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[1] Fut. cond. 3 sing. neut. of ಹೋಗು *hōgu*, to go, with emphatic termination preceding ಹೊರತು *horatu*. [2] The same with interrogative termination.
[3] For notes on the use of neuter participial nouns see Lesson XXII.

mīnugaḷannu hiḍiyuva kelasadinda jīvanamāḍikoḷḷuttāre, the *bestaru* (fisher caste) make their living by the work of catching fish; ರಾಜನು ನಿನ್ನೆ ಊರಿಗೆ ಬಂದ ಸಮಾಚಾರವು ಈ ದಿನ ತಿಳಿಯಿತು *rājanu ninne ūrige banda samāchāravu ī dina tiḷiyitu*, the news that the king came to the town yesterday became known to-day; ಹೀಗೆ ಮಾಡಬೇಕಾದ ಅವಶ್ಯವಿರುವುದಿಲ್ಲ *hīge māḍabēkāda avaśya viruvudilla*, (*lit.* the necessity, namely, that one must do so, is not), there is no necessity to do so, *or* it is not necessary to do so.

THE RELATIVE PARTICIPLE ತಕ್ಕ *takka*

The word ತಕ್ಕ *takka* (past rel. part. of an obsolete verb ತಗು *tagu*, to be worth, to be fitting) is used with declinable words and with some invariables; as, ತಕ್ಕ ಕಾಲದಲ್ಲಿ *takka kāladalli*, at a suitable time; ತಕ್ಕಷ್ಟು *takkashṭu*, as much as is suitable; ತಕ್ಕ ಮಟ್ಟಿಗೆ *takka maṭṭige*, to a suitable extent; ತಕ್ಕ ಹಾಗೆ *takka hāge*, as is fitting. It also, like other relative participles, forms participial nouns: ತಕ್ಕವನು *takkavanu*, a suitable man; ತಕ್ಕವಳು *takkavaḷu*, a suitable woman; ತಕ್ಕುದು (ತಕ್ಕದು, ತಕ್ಕದ್ದು) *takkudu* (*takkadu*, *takkaddu*), a suitable thing. Like other relative participles, it is frequently combined with the word ಅಂಥ *antha*, used pleonastically; as, ತಕ್ಕಂಥ ಸ್ಥಳ *takkantha sthaḷa*, a suitable place; ತಕ್ಕಂಥವನು *takkanthavanu*, a fit person.

The purpose or end to which fitness is alleged, is expressed by a word in the dative case or a verb in the infinitive preceding the word ತಕ್ಕ *takka*; as, ಕೆಲಸಕ್ಕೆ ತಕ್ಕ ಸಂಬಳ *kelasakke takka sambaḷa*, salary fitted to the work; ನಾವು ಓದ ತಕ್ಕ ಪಾಠ *nāvu ōdatakka pāṭha*, the lesson which it is fitting for us to read, *i.e.*, the lesson which we ought to read; ನೀನು ಇಲ್ಲಿಗೆ ಬರತಕ್ಕುದು *nīnu illige baratakkudu*, (it is) a fitting thing (for) you to come here, *i.e.*, you ought to come here. This combination, however, of an infinitive with ತಕ್ಕ *takka* is often

used as equivalent to a simple relative participle, the idea of *fitness* being so slight as to be practically negligible; as, ನಮ್ಮನ್ನು ಆಳತಕ್ಕಂಥ ಮಹಾರಾಜರವರು *nammannu āḷatakkantha mahārājaravaru*, the Maharaja who rules us (here ಆಳತಕ್ಕ *āḷatakka*= ಆಳುವ *āḷuva*); ನೀವು ಇರತಕ್ಕ ಊರಿನ ಸಮಾಚಾರವೇನು? *nīvu iratakka ūrina samāchāravēnu*, what is the news of the town in which you live?

NOTE ON THE TENSE OF RELATIVE PARTICIPLES

It does not follow that when the verb in a subordinate clause in English is in the present tense it must be translated by a present relative participle, and similarly for past tense verbs. The tense must be judged from the time standpoint of the principal verb. If the verb of the subordinate clause represents an action anterior to that of the principal verb, the relative participle must be in the past tense; if the two actions are contemporaneous, the present relative participle must be used. The usage is, therefore, uniform with that of the verbal participles (see Lesson XV). Examples: ನಾನು ಬರುತ್ತಿರುವಾಗ ನಿನ್ನನ್ನು ನೋಡಿದೆನು *nānu baruttiruvāga ninnannu nōḍidenu*, as I was coming I saw you. In this example the coming and the seeing are simultaneous, so the present form ಬರುತ್ತಿರುವ *baruttiruva* is required: ಬರುತ್ತಿದ್ದ *baruttidda* would not be equally correct. So ಪಾಠಶಾಲೆಯಲ್ಲಿ ಓದುವ ಹುಡುಗರನ್ನು ನಿನ್ನೆ ನೋಡಿದೆನು *pāṭhaśāleyalli ōduva huḍugarannu ninne nōḍidenu*, yesterday I saw the boys who were studying in school. But if the slightest priority is involved, the prior action is shown by the use of the past tense; thus ಪಾಠಶಾಲೆಯಲ್ಲಿ ಓದುತ್ತಿದ್ದ ಹುಡುಗರನ್ನು ನಿನ್ನೆ ಪರೀಕ್ಷಿಸಿದೆನು *pāṭhaśāleyalli ōduttidda huḍugarannu ninne parīkshisidenu*, yesterday I examined the boys who were (*lit.*, had been) reading in the school. In this example it is presumed that the reading ceased when the examination began: in the previous example the reading and the seeing were simultaneous. It follows from this that such postpositions as ಮೇಲೆ

mēle, ತರುವಾಯ *taruvāya*, ಕೂಡಲೆ *kūḍale*, etc., can be combined only with past relative participles, and ತನಕ *tanaka*, ಬಗ್ಯೆ *bagye*, etc., only with present (future) relative participles. In the case of the verb ಇರು *iru* greater variety of usage would seem to be permitted; as, ಅಲ್ಲಿದ್ದವರೆಲ್ಲರಿಗೆ ಕಾಣಿಸಿಕೊಂಡನು *alliddavarellarige kāṇisikoṇḍanu*, he appeared to all who were there. And in other cases, also, the principle is not universally adhered to.

EXERCISE XXI

A. Translate into English:—

1. ನಾವು ಹುಟ್ಟಿದಂದಿನಿಂದ ಇಂದಿನವರೆಗೆ ಕ್ಷೇಮದಿಂದಿರುತ್ತೇವೆ. 2. ನಾಳೆಯ ದಿವಸ ಆಳುಗಳೆಲ್ಲರೂ ಆರು ಘಂಟೆಗೆ ಬರುವ ಹಾಗೆ ಅವರಿಗೆ ಅಪ್ಪಣೆ ಕೊಡಿರಿ. 3. ತಪ್ಪಿಸಿಕೊಂಡ ಕುರಿಯು ಸಿಕ್ಕುವ ತನಕ ಕುರುಬನು ಅದನ್ನು ಹುಡುಕುತ್ತಿರುವನು. 4. ಅದು ಸಿಕ್ಕಿದ ಮೇಲೆ ಅವನ ಸ್ನೇಹಿತರೆಲ್ಲರೂ ಕೂಡಿ ಅವನೊಂದಿಗೆ ಹರ್ಷಿಸುವರು. 5. ನಮಗೆ ತಪ್ಪುಮಾಡಿದವರನ್ನು ನಾವು ಕ್ಷಮಿಸಿದ ಹಾಗೆ ನಮ್ಮ ತಪ್ಪುಗಳನ್ನು ನಮಗೆ ಕ್ಷಮಿಸಬೇಕು. 6. ದೊರೆಗಳೇ, ನನ್ನನ್ನು ಕಾಪಾಡತಕ್ಕವರು ತಮ್ಮ ಹೊರತು ಯಾರೂ ನನಗೆ ಸಿಕ್ಕಲಿಲ್ಲ. 7. ನಾನು ಈ ಹೊತ್ತು ಸಂತೆಯಲ್ಲಿ ತಿರುಗಾಡುತ್ತಿರುವಾಗ ಅಲ್ಲಿದ್ದವರಲ್ಲಿ ಒಬ್ಬನು ನನ್ನನ್ನು ಹುಡುಕುತ್ತಿದ್ದನು. 8. ಕೂಡಿದ್ದ ಜನರ ಗದ್ದಲದ ದೆಸೆಯಿಂದ ಅವನು ನನ್ನನ್ನು ನೋಡದೆ ಇದ್ದ ಕಾರಣ ತನಗೆ ಸಿಕ್ಕಿದ ಒಬ್ಬ ಸ್ನೇಹಿತನ ಮೂಲಕ ನನ್ನನ್ನು ತಾನು ಇದ್ದಲ್ಲಿಗೆ ಕರೆಯಿಸಿಕೊಂಡು ಮಾತನಾಡಿದನು. 9. ಮಕ್ಕಳು ತಮ್ಮ ತಂದೆತಾಯಿಗಳ ಮಾತಿನಂತೆ ನಡೆದುಕೊಂಡ ಕಾರಣ ಅವರಿಗೆ ಪ್ರಯೋಜನವು ಬಂತೇ ಹೊರತು ಯಾವ ಕೇಡೂ ಸಂಭವಿಸುವುದಿಲ್ಲ. 10. ಈ ಪಾಠಶಾಲೆಯಲ್ಲಿ ಉಪಾಧ್ಯಾಯನ ಕೆಲಸಕ್ಕೆ ತಕ್ಕವನು ಸಿಕ್ಕಿದರೆ ನಾನು ತಕ್ಕ ಸಂಬಳವನ್ನು ಗೊತ್ತುಮಾಡಿ ಅವನನ್ನು ನೇಮಿಸುವೆನು.

B. Translate into Kanarese:—

1. Remain[1] here until the money which I send reaches[2] you. 2. When the guru[3] arrived-at the town, all the people who were there came to the place where he was and saluted him. 3. He did this so that it should be known to nobody. 4. The Holy Spirit, whom the Father will send in My name, will teach you

[1] ಇರು. [2] ಸಿಕ್ಕು. [3] honorifie plural.

all things. 5. The travellers rejoiced when they saw the city at which they were-to[1] arrive. 6. Men live by obeying[2] the words which God speaks. 7. After I have finished this work, I may visit my father and mother in the village in which they live. 8. Teach the children in your school to reverence their parents. 9. If the farmers cultivate their fields when the rain comes, they will obtain[2] a crop in due time. 10. Let men on (in) earth fulfil Thy will in the manner in which angels fulfil it in heaven.

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[1] use ತಕ್ಕ. [2] hearing.

LESSON XXII

NEUTER PARTICIPIAL NOUNS (ಕೃನ್ನಾಮ *kṛinnāma*)

The forms of the neuter participial nouns have already been given in Lesson XI. They are repeated here for convenience:

FIRST CONJUGATION

Present & Future	Past	Negative
ಮಾಡುವುದು *māḍuvudu*	ಮಾಡಿದುದು *māḍidudu*	ಮಾಡದುದು *māḍadudu*
ಮಾಡುವದು *māḍuvadu*	ಮಾಡಿದದು *māḍidadu*	ಮಾಡದದು *māḍadadu*
	ಮಾಡಿದ್ದು *māḍiddu*	ಮಾಡದ್ದು *māḍaddu*

SECOND CONJUGATION

ಕರೆಯುವುದು *kareyuvudu*	ಕರೆದುದು *karedudu*	ಕರೆಯದುದು *kareyadudu*
ಕರೆಯುವದು *kareyuvadu*	ಕರೆದದು *karedadu*	ಕರೆಯದದು *kareyadadu*
	ಕರೆದದ್ದು *karedaddu*	ಕರೆಯದ್ದು *kareyaddu*

These forms, which are declined like ಇದು *idu*, have two meanings.

(1) In the first place, the meaning corresponds exactly to the form of the word; that is, the neuter demonstrative pronoun ಇದು *idu* (ಉದು *udu*) is qualified by the relative participle attached to it, and the resulting meaning is 'that which makes (calls), made (called), does not make (call),' or, 'that which somebody makes, etc.'; as, ಮನುಷ್ಯರ ಗುಣವನ್ನು ಹಾಳುಮಾಡುವುದು ಪಾಪವೇ *manushyara guṇavannu hāḷumāḍuvudu pāpavē*, that which makes-havoc-of men's character (is) sin; ನೀವು ಮಾಡಿದ್ದು ಏನು? *nīvu māḍiddu ēnu*, what is it that you have done?

For the simple forms ಮಾಡುವುದು *māḍuvudu*, ಮಾಡಿದ್ದು *māḍiddu*, we may have the compound forms ಮಾಡುವಂಥಾದ್ದು *māḍuvanthāddu*, ಮಾಡಿದಂಥಾದ್ದು *māḍidanthāddu*.

(2) These forms are used also to express the root meaning of the verb, like the English verbal noun (gerund) or the English infinitive. In this usage they are called ಭಾವಕೃದಂತ

bhāvakṛidanta. Examples: ಬೆಟ್ಟವನ್ನು ಹತ್ತುವುದು ಕಷ್ಟ, ಇಳಿಯುವುದು ಭಯ *beṭṭavannu hattuvudu kashṭa, iḷiyuvudu bhaya,* to ascend the hill (is) difficulty, to descend (is) fear; ನನ್ನ ಮಗನು ಓದುವುದನ್ನು ಕಲಿತುಕೊಳ್ಳುತ್ತಾನೆ *nanna maganu ōduvudannu kalitukoḷḷuttāne,* my son is learning to read (reading).

The present neuter participial noun combined with ಉಂಟು *uṇṭu* expresses that which occasionally or frequently happens; as, ವರುಷವರುಷವೂ ಇದೇ ತಿಂಗಳಿನಲ್ಲಿ ಮಳೆಯು ಬರುವುದುಂಟು *varushavarushavū idē tinggaḷinalli maḷeyu baruvuduṇṭu,* rain falls year by year in this very month.

The English infinitive of purpose is frequently translated by the dative of the *bhāvakṛidanta*; as, ನಿಮ್ಮ ಇಷ್ಟದಂತೆ ನಡೆದುಕೊಳ್ಳುವುದಕ್ಕೆ ಪ್ರಯತ್ನಿಸುವೆನು *nimma ishṭadante naḍedukoḷḷuvudakke prayatnisuvenu,* I will try to behave according to your wish; ನಿಮ್ಮನ್ನು ನೋಡುವುದಕ್ಕೆ ಬಂದೆನು *nimmannu nōḍuvudakke bandenu,* I have come in order to see you.

The same case is used with ಮುಂಚೆ *muñche* and ಮೊದಲು *modalu,* before, in translating adverbial sentences of time. With ಮುಂಚೆ *muñche* it is usual to employ the dative compounded with ಇಂತ *inta.* Examples: ನೀನು ಹುಟ್ಟುವುದಕ್ಕಿಂತ ಮುಂಚೆ ನಾನು ಈ ಊರಿನಲ್ಲಿ ವಾಸಮಾಡುತ್ತಿದ್ದೆನು *nīnu huṭṭuvudakkinta muñche nānu ī ūrinalli vāsamāḍuttiddenu,* I was living in this town before you were born. (Note that the *future* form ಹುಟ್ಟುವುದು *huṭṭuvudu* is used, and not the past ಹುಟ್ಟಿದ್ದು *huṭṭiddu,* because, at the time referred to, the birth was still future.) ಅವರು ಬರುವುದಕ್ಕೆ ಮೊದಲು ಕೆಲಸವೆಲ್ಲವು ಮುಗಿದಿತ್ತು *avaru baruvudakke modalu kelasavellavu mugidittu,* the work was all completed before they came. When followed by the verb ಇರು *iru,* this case gives the meaning 'to be about to'; as, ಹೋಗುವುದಕ್ಕಿದ್ದೇನೆ *hōguvudakkiddhēne,* I am about to go.

The instrumental case of the *bhāvakṛidanta* often represents the verb in an English adverbial clause of reason; as, ನಾವು ಈ ಸಂಗತಿಯನ್ನು ಅವರಿಗೆ ತಿಳಿಸಿದ್ದರಿಂದ (ತಿಳಿಸಿದು

ದರಿಂದ) ಅವರು ನಮ್ಮನ್ನು ಸ್ನೇಹಿಸುತ್ತಾರೆ *nāvu ī sanggatiyannu avarige tiḷisiddarinda* (*tiḷisidudarinda*) *avaru nammannu snēhisuttāre*, they are friendly towards us because we made known this news to them (compare this method of translation with that shewn on page 140).

The use of the other cases will occasion no difficulty.

From one or two of the examples given above, it will be seen that a participial noun of this kind, like the relative participle from which it is formed, may have its own subject or object while it fulfils with regard to some finite verb or other part of speech the functions of a noun. Thus is the sentence ನೀವು ಮಾಡಿದ್ದು ಏನು? *nīvu māḍiddu ēnu*, ಮಾಡಿದ್ದು *māḍiddu* is the subject of the verb 'is' (understood), while ನೀವು *nīvu* is the subject of ಮಾಡಿದ್ದು *māḍiddu*. In the sentence ಅವರು ಬರುವುದಕ್ಕೆ ಮೊದಲು ಕೆಲಸವೆಲ್ಲವು ಮುಗಿದಿತ್ತು *avaru baruvudakke modalu kelasavellavu mugidittu*, ಬರುವುದಕ್ಕೆ *baruvudakke* is in the dative case as required by the following word ಮೊದಲು *modalu*; it also has its own subject ಅವರು *avaru*. The following examples should be noticed: ಅನೇಕರು ಬರುವುದನ್ನು ನೋಡಿದೆವು *anēkaru baruvudannu nōḍidevu*, we saw many people come (coming); ದೇವರು ಪಾಪಿಗಳನ್ನು ರಕ್ಷಿಸುವುದರಲ್ಲಿ ತನ್ನ ಪ್ರೀತಿಯನ್ನು ತೋರಿಸುತ್ತಾನೆ *dēvaru pāpigaḷannu rakshisuvudaralli tanna prītiyannu tōrisuttāne*, in saving sinners God displays His love; ಅವರು ನನ್ನನ್ನು—ನೀನು ಯಾರು ಎಂದು[1] ಕೇಳಿದ್ದಕ್ಕೆ ನಾನು ಏನೂ ಉತ್ತರ ಕೊಡಲಿಲ್ಲ *avaru nannannu—nīnu yāru endu kēḷiddakke nānu ēnū uttara koḍalilla*, to his asking me, who are you? I gave no reply; ಗುರುಗಳು ಬರುವುದರ ದೆಸೆಯಿಂದ ಜನರಿಗೆ ಪ್ರಯೋಜನವು ದೊರೆಯುವುದು *gurugaḷu baruvudara deseyinda janarige prayōjanavu doreyuvudu*, on account of the coming of the guru, advantage comes to the people. (Notice that the subject of the Kanarese participial noun must often be rendered in English by a possessive or its equivalent, as in these last two examples.) ನಾನು ಬರುವುದ

[1] For the use of ಎಂದು *endu* see Lesson XXVII. For the present it is sufficient to notice that it is not rendered by any word in the English translation.

ರೊಳಗೆ ನನಗಿಂತ ಮುಂದೆ ಇನ್ನೊಬ್ಬನು ಇಳಿಯುತ್ತಾನೆ *nānu baruvudaroḷage nanaginta munde innobbanu iḷiyuttāne*, while I am coming (*lit.*, within my coming) another steps down before me.

THE IRREGULAR VERB ಆಗು *āgu*, TO BECOME

The verb ಆಗು *āgu*, to become, follows the model verb ಮಾಡು *māḍu* in all forms except the past relative participle and the tenses formed from it. That participle has the form ಆದ *āda*, from which the student will be able without difficulty to form the past tense and the past participial nouns. The third person neuter singular of the past tense is ಆಯಿತು *āyitu*.

The verb ಹೋಗು *hōgu*, to go, follows the analogy of ಆಗು *āgu*. Past relative participle, ಹೋದ *hōda*; past tense, third pers. neut. sing., ಹೋಯಿತು *hōyitu*.

The contingent future tense in these verbs is formed from the past relative participle, and not from the past verbal participle. The forms, therefore, are ಆದೇನು *ādēnu*, ಹೋದೇನು *hōdēnu*, (not ಆಗಿಯೇನು *āgiyēnu*, ಹೋಗಿಯೇನು *hōgiyēnu*, as would be expected from the analogy of ಮಾಡು *māḍu*).[1]

Combination of ಆಗು *āgu* and ಇರು *iru*.

The verb ಆಗು *āgu*, like all other verbs, adds the various forms of the verb ಇರು *iru* to its own past verbal

[1] It will be explained in Lesson XXVII that the second conjugation is more characteristic of the Kanarese language than the first. Dr. Kittel (*Grammar of the Kannada Language*, 1903, p. 104) shows that the modern form of the first conjugation past verbal participle, ending in ಇ *i*, represents an older form—older than the ancient dialect—in ಇದು *idu*; thus ಮಾಡಿ *māḍi* is contracted from an older ಮಾಡಿದು *māḍidu*. He apparently regards the ಮಾಡಿ *māḍi* to which the endings of the contingent future tense are attached as being a similarly contracted form of the past relative participle ಮಾಡಿದ *māḍida* (*op. cit.*, p. 132). On this shewing, the verbs ಆಗು *āgu* and ಹೋಗು *hōgu* are in this respect regular, and the modern regular verbs of the first conjugation are the really irregular verbs.

participle in order to form its perfect tenses; thus, ಆಗಿದ್ಧೇನೆ *āgiddhēne*, I have become; ಆಗಿರುವ *āgiruva*, that which has become, etc. Arising out of this is a second and very common meaning of these compound forms, *viz.*, that in which they are equivalent to the English verb 'to be' followed by a complement. In English the verb 'to be' has two uses: (1) it indicates existence without attributing qualities; as, there *is* a tree, a tree *is* (exists); (2) it attributes qualities; as, that *is* a tree; the tree *is* large. In translating into Kanarese, in the first case the simple verb ಇರು *iru* must be used; in the second case the compound verb ಆಗಿರು *āgiru* is required; thus, ಒಂದು ಮರವಿರುತ್ತದೆ *ondu maraviruttade*, there is a tree, a tree is; ಅದು ಒಂದು ಮರವಾಗಿರುತ್ತದೆ *adu ondu maravāgiruttade*, that is a tree. So, ಒಬ್ಬ ಮನುಷ್ಯನಿದ್ಧಾನೆ *obba manushyaniddhāne*, there is a man; ಮನುಷ್ಯನಾಗಿದ್ಧಾನೆ *manushyanāgiddhāne*, he is a man (not a god, or any other kind of being); ಈ ಊರಿನಲ್ಲಿ ಒಂದು ದೇವಸ್ಥಾನವಿರುವುದು *ī ūrinalli ondu dēvasthānaviruvudu*, there is a temple in this town; ಆ ಕಟ್ಟಡವು ದೇವಸ್ಥಾನವಾಗಿರುವುದು *ā kaṭṭaḍavu dēvasthānavāgiruvudu*, that building is a temple.

These two usages are well illustrated by a verse in the New Testament, "He that cometh to God must believe that He *is*, and that He *is* a rewarder of them that seek after Him." The former *is*, without a complement, declares the existence of God, and must be translated by the verb ಇರುತ್ತಾನೆ *iruttāne*, or ಇದ್ಧಾನೆ *iddhāne*: the second *is*, with a complement *rewarder*, attributes a quality to God, and must be translated by the verb ಆಗಿರುತ್ತಾನೆ *āgiruttāne*, or ಆಗಿದ್ಧಾನೆ *āgiddhāne*.

The explanation of this idiom is to be found in the fact that when a verbal participle is followed by a finite verb, the finite verb is not simply added to the preceding participle; its meaning is modified by the participle. This comes out clearly in the case in which the finite verb is negatived; as in ನಾವು ಈ ಲೋಕದೊಳಕ್ಕೆ ಏನೂ ತೆಗೆದುಕೊಂಡು ಬರಲಿಲ್ಲ *nāvu ī lōkadoḷakke ēnū tegedukoṇḍu baralilla*, we brought nothing into this world, *lit.*, we did not take anything (in our hand) and come into this

world; where it is not the idea of *coming* that is negatived, but the idea of *coming with anything in our hand* (see page 70).

So ಮಾಡಿರುತ್ತೇನೆ *māḍiruttēne* means, 'having made, I am,' *or*, 'I made and am'; *i.e.*, the construction represents clearly what is implied in the English perfect tenses, though they do not clearly express it by their form, *viz.*, an *action* in the past leading up to and continuing in a *state* in the present. So ಆಗಿರುವುದು *āgiruvudu* indicates the entrance upon a certain state (ಆಗು *āgu*) in past time, leading up to and continuing in a state of being (ಇರು *iru*) in the present. Thus ಮನುಷ್ಯನಾಗಿದ್ದಾನೆ *manushyanāgiddhāne*, he became and continues to be a man, *i.e.*, he is now a man.[1]

It will be explained in Lesson XXV that the addition of the participle ಆಗಿ *āgi* to a declinable word gives it the force of an adverb. In the construction described above, the ಆಗಿ *āgi*, may be regarded as belonging to the preceding word ಮನುಷ್ಯನು *manushyanu*, or to the following verb ಇರು *iru*. Thus the sentence ಮನುಷ್ಯನಾಗಿದ್ದಾನೆ *manushyanāgiddhāne* may be explained by dividing it ಮನುಷ್ಯನಾಗಿ + ಇದ್ದಾನೆ *manushyanāgi + iddhāne*, where ಮನುಷ್ಯನಾಗಿ *manushyanāgi* is adverbial to ಇದ್ದಾನೆ *iddhāne*, or as ಮನುಷ್ಯನು + ಆಗಿದ್ದಾನೆ *manushyanu + āgiddhāne*, where ಮನುಷ್ಯನು *manushyanu* is complementary to ಆಗಿದ್ದಾನೆ *āgiddhāne*.

The English verb 'to be' when followed by a complement is frequently omitted altogether in translating into Kanarese; as, ಅದು ಒಂದು ಮರ *adu ondu mara*, that is a tree.

Combination of ಆಗು *āgu* with Uninflected Verbal Forms

The verb ಆಗು *āgu* may be combined directly with the uninflected verbal forms shewn on pp. 123-126. Examples: ಬೇಕಾಗುತ್ತದೆ *bēkāguttade*, it becomes necessary; ಬೇಕಾಗಿದೆ *bēkāgide*, it is necessary. Similarly ಬಹುದಾಗು *bahudāgu* means 'to become permissible,' and ಬೇಡವಾಗು *bēḍavāgu*, 'to become inadmissible'; ಉಂಟಾಗು *uṇṭāgu*, 'to come into being'; ಸಾಕಾಗು *sākāgu*, 'to become sufficient.'

[1] Other idiomatic uses of the various parts of ಆಗು *āgu* will be found described in Lessons XXIII, XXV; idiomatic uses of ಹೋಗು *hōgu* in Lesson XXV.

THE NEGATIVES ಇಲ್ಲ *illa*, ಅಲ್ಲ *alla*.

A distinction similar to that between ಇರುವುದು *iruvudu* and ಆಗಿರುವುದು *āgiruvudu* is to be observed between the negatives ಇಲ್ಲ *illa* and ಅಲ್ಲ *alla*. ಇಲ್ಲ *illa* negatives ಇರುವುದು *iruvudu*, and denies existence; ಅಲ್ಲ *alla* negatives ಆಗಿರುವುದು *āgiruvudu*, and denies the possession of some quality. Thus, ಈ ಗ್ರಾಮದಲ್ಲಿ ಮರವು ಇಲ್ಲ *ī grāmadalli maravu illa*, in this village there is not a tree; ಇದು ಮರವು ಅಲ್ಲ ಗಿಡವಾಗಿದೆ *idu maravu alla giḍavāgide*, this is not a tree, it is a shrub; ಈ ಕೆಲಸವನ್ನು ಮಾಡಿದವನು ನಾನಲ್ಲ *ī kelasavannu māḍidavanu nānalla*, it was not I who did this deed (*lit.*, he who did this deed is not I). In brief, ಇಲ್ಲ *illa* = ಇರುವುದಿಲ್ಲ *iruvudilla*; ಅಲ್ಲ *alla* = ಆಗಿರುವುದಿಲ್ಲ *āgiruvudilla*. These distinctions are of the utmost importance. The Kanarese language allows of no deviation from them.

The forms ಮಾಡುವುದಿಲ್ಲ *māḍuvudilla*, ಮಾಡಲಿಲ್ಲ *māḍalilla*, ಮಾಡಿದುದಿಲ್ಲ *māḍidudilla*, (more commonly ಮಾಡಿದ್ದಿಲ್ಲ *māḍiddilla*) given in Lesson XII may now be explained. The forms ಮಾಡುವುದು *māḍuvudu*, ಮಾಡಲು *māḍalu*, ಮಾಡಿದುದು (ಮಾಡಿದ್ದು) *māḍidudu* (*māḍiddu*) are verbal nouns meaning 'the making.' By combination with ಇಲ್ಲ *illa* the action of making is negatived—"the making is (was, will be) not," or "there is (was, will be) no making." As these verbal nouns have their own subjects, the negative forms may be used with subjects of all persons and numbers.

ಇಲ್ಲ *illa* is an abbreviated form of the neg. mood, 3rd person, sing. of a verb ಇಲ್ *il*, meaning 'to exist,' which has passed out of use except in a few negative forms. In addition to ಇಲ್ಲ *illa*, there are found the negative verbal participle ಇಲ್ಲದೆ *illade*, not being, and the negative relative participle ಇಲ್ಲದ *illada*, who (which) is not, etc., with its participial nouns ಇಲ್ಲದವನು *illadavanu*, ಇಲ್ಲದವಳು *illadavaḷu*, ಇಲ್ಲದುದು (ಇಲ್ಲದದು, ಇಲ್ಲದ್ದು), *illadudu* (*illadadu*, *illaddu*). Examples: ಕಷ್ಟವಿಲ್ಲದೆ ಬದುಕುವವರು ಯಾರು? *kashṭavillade badukuvavaru yāru*, who are they who live without trouble? ಕೊಂಬು ಇಲ್ಲದ ಎತ್ತು *kombu illada ettu*, an ox without horns (*lit.*, an ox to which a horn is not); ಏನೂ ಇಲ್ಲದವನು *ēnū*

illadavanu, or, simply, ಇಲ್ಲದವನು *illadavanu*, a man to whom there is nothing, a poor man.

The following idiomatic uses should be noticed: ಇಲ್ಲದ ಹಾಗೆ ಆಗು *illada hāge āgu*, (to become so as not to be), to become non-existent, to be destroyed; ಇಲ್ಲದ ಹಾಗೆ ಮಾಡು *illada hāge māḍu*, (to make so as not to be), to cause to be non-existent, to destroy; ಇಲ್ಲವಾಗು (ಇಲ್ಲ ಆಗು) *illavāgu* (*illa āgu*), ಇಲ್ಲದೆ ಹೋಗು *illade hōgu*, to become non-existent; ಇಲ್ಲದಿರು (ಇಲ್ಲದೆ ಇರು) *illadiru* (*illade iru*), to be non-existent, not to be; ಇಲ್ಲವೆ *illave*, ಇಲ್ಲವೇ *illavē*, ಇಲ್ಲವೋ *illavō*, is it not? or not? ಇಲ್ಲವೆ *illave* at the beginning of a sentence means 'or, on the other hand'; ಇಲ್ಲವೇ ಇಲ್ಲ *illavē illa*, certainly not.

ಅಲ್ಲ *alla*, is an abbreviated form of the neg. mood, 3rd pers., sing. of an obsolete verb ಅಲ್ *al*, meaning 'to be fit, proper,' etc. The forms in use correspond to those of ಇಲ್ *il*, noticed in the previous paragraphs They are ಅಲ್ಲ *alla*, ಅಲ್ಲದೆ *allade*, ಅಲ್ಲದ *allada* and its nominal forms.

ಅಲ್ಲವೆ *allave* frequently stands at the conclusion of a sentence with the meaning, 'is it not so?' ಅಲ್ಲ *alla* not infrequently stands in the same position with the same meaning; as, ಅವನು ಹೋದನಲ್ಲವೆ *avanu hōdanallave*, or, ಅವನು ಹೋದನಲ್ಲ *avanu hōdanalla*, he went, is it not so? *i.e.*, he went, did he not? *or*, did he not go? the negative being used, as in English, in anticipation of the answer 'yes.' The expression ಅವನು ಹೋದನಲ್ಲ *avanu hōdanalla* must be carefully distinguished from the negative expression ಅವನು ಹೋಗಲಿಲ್ಲ *avanu hōgalilla*, he did not go.

ಅಲ್ಲದೆ *allade* means 'besides, except.' In some respects its meanings and uses resemble those of ಹೊರತು *horatu*. When used with declinables, it does not, however, throw the preceding word into the genitive case. Examples: ನಾನು ನಿಮ್ಮನ್ನು ಅಲ್ಲದೆ ನಿಮ್ಮ ತಮ್ಮನನ್ನು ಸಹ ನೋಡಿದೆನು *nānu nimmannu allade nimma tammanannu saha nōḍidenu*, besides (seeing) you,

I saw your brother also; ದೇವರ ಕೃಪೆಯಿಂದಲ್ಲದೆ ಪಾಪಕ್ಕೆ ಪರಿಹಾರವಿಲ್ಲ *dēvara kṛipeyindallade pāpakke parihāravilla,* except by the grace of God, there is no taking-away of (for) sin.

Like ಹೊರತು *horatu,* ಅಲ್ಲದೆ *allade,* when used with a past relative participle, means 'except, unless,' and must be followed by a negative verb; as, ನಾನು ನೇಮಿಸಿದ ಕೆಲಸ ನೀನು ಮಾಡಿದಲ್ಲದೆ (ಮಾಡಿದ ಅಲ್ಲದೆ) ಬೇರೆ ಏನನ್ನೂ ಮಾಡಬಾರದು *nānu nēmisida kelasa nīnu māḍidallade* (*māḍida allade*) *bēre ēnannū māḍabāradu,* unless you do the work that I appoint (appointed), you must do nothing else.

When used after a fully conjugated verb or participial noun (which does not in this case take the emphatic affix ಏ *ē*), ಅಲ್ಲದೆ *allade* means 'besides, in addition to,' and is followed by an affirmative verb; as, ಅರಸನು ತನ್ನ ಶತ್ರುಗಳನ್ನು ಜಯಿಸಿದ್ದಲ್ಲದೆ (ಜಯಿಸಿದ್ದು ಅಲ್ಲದೆ) ತನ್ನ ರಾಜ್ಯವನ್ನು ವಿವೇಕದಿಂದ ಆಳುತ್ತಲೂ ಇದ್ದನು[1] *arasanu tanna śatrugaḷannu jayisiddallade* (*jayisiddu allade*) *tanna rājyavannu vivēkadinda āḷuttalū iddanu,* the king, besides conquering his foes, ruled his kingdom with prudence (*i.e.*, the king not only conquered . . . . but also ruled . . . .). In this example ಜಯಿಸಿದನಲ್ಲದೆ (ಜಯಿಸಿದನು ಅಲ್ಲದೆ) *jayisidanallade* (*jayisidanu allade*) could equally well be used. ಅವರು ಅಂಥ ಕೆಲಸಗಳನ್ನು ಮಾಡುವುದಲ್ಲದೆ ಮಾಡುವವರನ್ನು ಮೆಚ್ಚುತ್ತಾರೆ *avaru antha kelasagaḷannu māḍuvudallade māḍuvavarannu mechchuttāre,* they not only do such deeds, but approve of those who do (them).

ಅಲ್ಲದ *allada* means 'not proper, improper, worthless.' ಅಲ್ಲದವನು *alladavanu,* a worthless, useless man; ಅಲ್ಲದುದು (ಅಲ್ಲದ್ದು) *alladudu* (*alladdu*), an improper, worthless, thing.

The Translation of 'Yes' and 'No'

The words ಹೌದು *houdu,* ಅಲ್ಲ *alla,* and ಇಲ್ಲ *illa,* are not so frequently used in answer to questions as their English equivalents 'yes' and 'no.' 'Will you give this book to me? yes' is rendered in Kanarese ಈ ಪುಸ್ತಕವನ್ನು ನನಗೆ ಕೊಡುವಿರೋ? ಕೊಡುತ್ತೇನೆ

[1] ಆಳುತ್ತಲೂ *āḷuttalū* emph. form of ಆಳುತ್ತಾ *āḷuttā* or ಆಳುತ್ತ *āḷutta.*

ī p stakavannu nanage koḍuvirō? koḍuttēne. (Instead of ಕೊಡುತ್ತೇನೆ *koḍuttēne*, we might have ಆಗಲಿ *āgali* as noted in the next Lesson.) If the answer to the question is 'no', it is to be translated ಕೊಡುವುದಿಲ್ಲ *koḍuvudilla*.

When 'no' has imperative force, one of the verbal forms of prohibition is required; as, ನಿನ್ನನ್ನು ಹೊಡೆಯಲೋ? ಬೇಡಿ ಸ್ವಾಮೀ *ninnannu hoḍeyalō? bēḍi svāmī*, shall I beat you? no sir; ಹೀಗೆ ಮಾಡಬಹುದೋ? ಕೂಡದು *hīge māḍabahudō? kūḍadu*, may one do so? no.

EXERCISE XXII

A. Translate into English:—

1. ಮೊಸರನ್ನು ಕಡೆಯುವುದರಿಂದ ಬೆಣ್ಣೆಯಾಗುವುದು. 2. ಹೊತ್ತಾರೆಯಲ್ಲಿ ಗ್ರಾಮದವರೆಲ್ಲರೂ ಕೆಲಸಮಾಡುವುದಕ್ಕೆ ಹೊಲಗಳಿಗೆ ಹೋದರು. 3. ದೇವರು ಲೋಕಾ ನಿರ್ಮಿಸಿದುದನ್ನು ಯಾರೂ ಕಣ್ಣಾರೆ ನೋಡಲಿಲ್ಲ. 4. ವ್ಯಾಪಾರ ನಡೆಯಿಸುವವನು ಲೆಕ್ಕಾ ಮಾಡುವುದರಲ್ಲಿ ಸಮರ್ಥನಾಗಿರಬೇಕಾದುದು ಅವಶ್ಯಕವೇ. 5. ನೀವು ಸಮುದ್ರದ ತೀರದಲ್ಲಿ ತಿರುಗಾಡುತ್ತಿರುವಾಗ ಬೆಸ್ತರು ಬಲೇ ಬೀಸುವುದನ್ನು ನೋಡಿದಿರಾ? 6. ದೊರೆಯವರು ಮನೆಯಲ್ಲಿರುತ್ತಾರೋ? ಅವರು ಮನೆಯಲ್ಲಿ ಇಲ್ಲ; ಎಲ್ಲಿಗೆ ಹೋಗಿದ್ದಾರೋ ನನಗೆ ಗೊತ್ತಿಲ್ಲ. 7. ಈತನು ಮಾತನಾಡುವ ರೀತಿಯಲ್ಲಿ ಯಾರೂ ಎಂದೂ ಮಾತನಾಡಿದ್ದಿಲ್ಲ. 8. ನಾವು ನೋಡುವಂಥಾದ್ದು ನದಿಯಾಗಿದೆಯೋ? ಅದು ನದಿಯಲ್ಲ ಕೆರೆಯಾಗಿದೆ. 9. ನೀನು ಈ ಕೆಲಸ ಮಾಡುವುದಕ್ಕೆ ತಕ್ಕವನಾಗಿದ್ದೀಯೋ? ಇಲ್ಲವೋ? ನಾನು ತಕ್ಕವನಲ್ಲ, ಆದರೂ ಇತರರು ಇದನ್ನು ನನಗೆ ನೇಮಿಸಿರುವುದರಿಂದ ನಾನು ಇದನ್ನು ಪೂರಯಿಸುವುದಕ್ಕೆ ನನ್ನಿಂದಾಗುವ ಮಟ್ಟಿಗೆ ಪ್ರಯತ್ನಿಸುವೆನು. 10. ಉಪಾಧ್ಯಾಯನು ಹೇಳತಕ್ಕ ಪಾಠಗಳನ್ನು ವಿದ್ಯಾರ್ಥಿಗಳು ಗಮನದಿಂದ ಕಲಿತುಕೊಳ್ಳಬೇಕಾಗಿದೆ. ಇಲ್ಲದಿದ್ದರೆ ಪರೀಕ್ಷೆಯಲ್ಲಿ ತೇರ್ಗಡೆಹೊಂದುವುದು ಸಾಧ್ಯವಲ್ಲ. ಅಲ್ಲದೆ ಅವರಿಗೆ ವಿದ್ಯೆಯು ಬರುವುದಿಲ್ಲ.

B. Translate into Kanarese:—

1. Jesus is the light of[1] the world. 2. How many people are (there) in this town? (There) are many people; some of them are Brahmans, and some of them are Sudras. 3. That which the master of the house does is not known to the servants.[2] 4. To love God and men is the root of the moral-law. 5. Are (there) any

[1] to. [2] ಆಳು.

carpenters in this village? (There are) no carpenters; (there) are blacksmiths and potters. 6. Is this a blacksmith's workshop? No, it is a potter's house. 7. When the sun rises, light comes-into-being. 8. Each man who was in the crowd heard the disciples of Jesus speak in his own language. 9. To seek those who have gone astray[1] and to forgive sinners, is the work of God. 10. The words which wise men speak and the actions which they perform[2] must be an example to us. By following it, we also will become wise (men).

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[1] ತಪ್ಪಿ ಹೋಗು. [2] ಮಾಡು.

LESSON XXIII

CONDITIONAL CLAUSES (ಪಕ್ಷಾರ್ಥಕ ವಾಕ್ಯ *pakshārthaka vākya*)

We have already learnt in Lesson XXI that the verb in an English conditional clause is translated into Kanarese by adding the suffix ಅರೆ *are* to the past relative participle, and that the form thus obtained is invariable for all persons and numbers. The termination may be added to past continuative and perfect relative participles, as well as to the simple past, and thus the following conditional forms are obtained:—

FIRST CONJUGATION

Simple	ಮಾಡಿದರೆ *māḍidare*, if I (thou, etc.) do (did)
Continuative	ಮಾಡುತ್ತಿದ್ದರೆ *māḍuttiddare*, if I (thou, etc.) am (were) doing
Perfect	ಮಾಡಿದ್ದರೆ *māḍiddare*, if I (thou, etc.) have (had) done

SECOND CONJUGATION

Simple	ಕರೆದರೆ *karedare*, if I (thou, etc.) call (called)
Continuative	ಕರೆಯುತ್ತಿದ್ದರೆ *kareyuttiddare*, if I (thou, etc.) am (were) calling
Perfect	ಕರೆದಿದ್ದರೆ *karediddare*, if I (thou, etc.) have (had) called

Further conditional forms are given by combining neuter participial nouns (both present and past) with the conditional forms of ಆಗು *āgu*; thus, ಮಾಡುವುದಾದರೆ *māḍuvudādare*, if there were to be a doing, if I (etc.) were to do; ಕರೆಯುವುದಾದರೆ *kareyuvudādare*, if I (etc.) were to call; ಮಾಡಿದ್ದಾದರೆ *māḍiddādare*, if there were to be a having done, if I (etc.) were to have done, if I (etc.) had done; ಮಾಡುವುದಾಗಿದ್ದರೆ *māḍuvudāgiddare*; ಮಾಡಿದ್ದಾಗಿದ್ದರೆ *maḍiddāgiddare*; etc.

Negative conditional forms are obtained by combining negative verbal participles with the conditional forms of ಇರು *iru*, to be, or ಹೋಗು *hōgu*, to go; thus, ಮಾಡದೆ ಇದ್ದರೆ (ಮಾಡದಿದ್ದರೆ) *māḍade iddare* (*māḍadiddare*), if I (etc.) do not, etc. The same meaning is given by ಮಾಡದೆ ಹೋದರೆ *māḍade hōdare*. Similar combinations may be made with the continuous and perfect conditional forms. (The verb ಇರು *iru*, however, has no perfect forms.)

So also we may have ಮಾಡದೆ ಇರುವುದಾದರೆ *māḍade iruvudādare*, etc.

Generally, present and future conditions which are regarded as probable, or as at least capable of fulfilment, are expressed by the simple conditional form in the protasis (conditional clause). The apodosis (principal clause) may have whatever form of the verb, either affirmative or negative, is required by the sense of the sentence. Examples: ಅಪ್ಪಣೆ ಆದರೆ ಹೋಗುವೆನು *appaṇe ādare hōguvenu*, if permission be (given), I shall go; ಕೋಣ ಬೆಳೆದರೆ ಆನೆ ಆದೀತೆ? *kōṇa beḷedare āne ādīte*, if a buffalo grows, can it become an elephant? ಅವರು ಕರೆದರೆ ಹೋಗು *avaru karedare hōgu*, if they call (you), go; ಮಳೆ ಆದರೆ ನಾವು ಹೋಗೆವು (ಹೋಗುವುದಿಲ್ಲ) *maḷe ādare nāvu hōgevu* (*hōguvudilla*), if rain comes, we shall not go.

When the condition is regarded as unfulfilled—this includes all past conditions—the protasis (conditional clause) usually has the continuative form for present conditions, and the perfect form for past conditions. The apodosis (principal clause) has its verb in the past continuative or past perfect tense. Examples: ಅವರು ಈಗ ಕೇಳುತ್ತಿದ್ದರೆ ನಾನು ಈ ಸಂಗತಿಯನ್ನು ಅವರಿಗೆ ತಿಳಿಸುತ್ತಿದ್ದೆನು *avaru īga kēḷuttiddare nānu ī sanggatiyannu avarige tiḷisuttiddenu*, if they were now listening, I should be telling them this circumstance; ಅವರು ನನ್ನನ್ನು ಕರೆದಿದ್ದರೆ ನಾನು ಹೋಗುತ್ತಿದ್ದೆನು *avaru nannannu karediddare nānu hōguttiddenu*, if they had called me, I should have gone. In this last example, we might have ಹೋಗಿದ್ದೆನು *hōgiddenu*.

The verb ಇರು *iru*, to be, not having any perfect forms, is used in the continuative conditional form in instances in which other verbs would be used in the perfect conditional.

It does not, however, appear that the usage of the language in these constructions is fixed to such an extent as would admit of the formulation of a hard and fast rule. It may be observed that Hodson, *Elementary Grammar of the Kanarese Language* (Bangalore, 1864), gives the following renderings which are quoted without comment by Dr. Kittel in his *Grammar of the Kannada Language* (Mangalore, 1903):

" ನೀನು ಮೊನ್ನೆ ಹೇಳಿದರೆ ನಿನ್ನೆ ಬರುವೆನು *nīnu monne hēḷidare ninne baruvenu*, if you had told me the day before yesterday, I should have come yesterday.

"This sentence may with equal propriety be expressed by, ನೀನು ಮೊನ್ನೆ ಹೇಳಿದ್ದರೆ ನಿನ್ನೆ ಬಂದಿದ್ದೆನು *nīnu monne hēḷiddare ninne bandiddenu*, or ಬಂದಿರುವೆನು *bandiruvenu*, or ಬರುತ್ತಿದ್ದೆನು *baruttiddenu*, or ಬರುತ್ತಿರುವೆನು *baruttiruvenu*.

"The negative is similarly expressed by the use of the negative mood; as ನೀನು ಇಲ್ಲಿ ಇದ್ದರೆ ನನ್ನ ಸಹೋದರನು ಸಾಯನು *nīnu illi iddare* (or ಇರುತ್ತಿದ್ದರೆ *iruttiddare*) *nanna sahōdaranu sayanu* (or ಸಾಯುತ್ತಿದ್ದಿಲ್ಲ *sayuttiddilla*, or ಸಾಯದೆ ಇರುವನು *sayade iruvanu*) if thou hadst been here, my brother would not have died."

In the opinion of the present writer, the former of the above examples should be rendered, ನೀನು ಮೊನ್ನೆ ಹೇಳಿದ್ದರೆ ನಿನ್ನೆ ಬರುತ್ತಿದ್ದೆನು *nīnu monne hēḷiddare ninne baruttiddenu*. The second example is rendered as follows in the revised version of the Kanarese New Testament (1906); ನೀನು ಇಲ್ಲಿ ಇರುತ್ತಿದ್ದರೆ ನನ್ನ ತಮ್ಮನು ಸಾಯುತ್ತಿರಲಿಲ್ಲ *nīnu illi iruttiddare nanna tammanu sayuttiralilla*.[1]

Concessive Clauses

The termination ಅರೂ *arū* (emphatic form of the conditional termination ಅರೆ *are*), or the termination ಆಗ್ಗೂ *āggū* (ಆಗ್ಯೂ *āgyū*)—emph. form of dat. of ಆಗ *āga*, page 114—added to a past relative participle, gives the meaning of the English 'although, even if.'

If the concession be fulfilled, or be future and therefore capable of being fulfilled, no special rule is required for the principal verb. Examples: ಇದು ನನಗೆ ತಿಳಿದಿದ್ದರೂ ನಾನು ಹೋದೆನು (ಹೋಗಿದ್ದೆನು) *idu nanage tiḷididdarū nānu hōdenu* (*hōgiddenu*), though this was known to me, I went; ಯಾರೂ ನನ್ನನ್ನು ಕರೆಯದಿದ್ದಾಗ್ಯೂ ಹೋಗುವೆನು *yārū nannannu kareyadiddāgyū hōguvenu*, though no one should invite me, I will go.

A past unfulfilled concession requires a continuative or perfect tense in the principal clause; as, ಅವರು ನನ್ನನ್ನು ಕರೆದಿದ್ದರೂ ನಾನು ಹೋಗುತ್ತಿರಲಿಲ್ಲ *avaru nannannu karediddarū nānu hōguttiralilla*, although (even if) they had asked me, I should not have gone. (ಹೋಗಿರಲಿಲ್ಲ *hōgiralilla* might also be used.) ಈ ಸಮಾಚಾರವು ನನಗೆ ತಿಳಿದಿದ್ದಾಗ್ಯೂ ನಾನು ಹೋಗಿದ್ದೆನು (ಹೋಗುತ್ತಿದ್ದೆನು) *ī samāchāravu nanage tiḷididdāgyū nānu hōgiddenu* (*hōguttiddenu*), although this news had been known to me, I should have gone.

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[1] For forms of ಸಾಯು *sayu*, to die, see Appendix III.

Idiomatic use of ಆದರೂ *ādarū*

A special usage of the concessive forms should be noticed here. When a concessive form is preceded by an interrogative, the effect is to transform the interrogative into a demonstrative with the addition of the ending 'soever.' Thus: ನಾವು ಎಷ್ಟು ಪ್ರಯತ್ನ ಮಾಡಿದರೂ ಸಾಲದು *nāvu eshṭu prayatnamāḍidarū sāladu*, however much effort we may make, it will not suffice; ನಾವು ಎಲ್ಲಿ ಹುಡುಕಿದ್ದಾಗ್ಯೂ ಅದು ಸಿಕ್ಕಲಿಲ್ಲ *nāvu elli huḍukiddāgyū adu sikkalilla*, wherever we looked, we did not find it.

ಆದರೂ *ādarū*, the concessive form of ಆಗು *āgu*, is very freely used in this construction. ಯಾವನಾದರೂ ಇದನ್ನು ತಿಳಿದುಕೊಳ್ಳಬಹುದು *yāvanādarū idannu tiḷidukoḷḷabahudu*, anyone soever may understand this (*lit.*, whoever he be, he may understand this). So ಯಾರಾದರೂ *yārādarū*, anyone soever, any persons soever; ಎಲ್ಲಿಯಾದರೂ *elliyādarū*, wheresoever; ಎಂದಾದರೂ *endādarū*, whensoever; ಹೇಗಾದರೂ (ಹ್ಯಾಗಾದರೂ) *hēgādarū* (*hyāgādarū*), howsoever; ಎಷ್ಟಾದರೂ *eshṭādarū*, however so many.

So frequent is this usage that the form ಆದರೂ *ādarū* has come to be regarded as an invariable affix, and is attached to oblique cases as well as to nominatives. It is also attached to words which are not interrogatives, and has the meaning 'at least, at any rate, soever.' Examples: ನಾನು ಎಂದಿಗಾದರೂ ಮೋಸಮಾಡುವುದಿಲ್ಲ *nānu endigādarū mōsamāḍuvudilla*, I will never at any time practice deceit; ಅವರು ಇದನ್ನು ಯಾರಿಗಾದರೂ ತಿಳಿಸಿರಬಹುದೋ? *avaru idannu yārigādarū tiḷisirabahudō*, can (may) they have made this known to anybody at all? ಆತನು ಯಾರನ್ನಾದರೂ ನೋಡಲಿಲ್ಲ *ātanu yārannādarū nōḍalilla*, he saw no one at all; ನನ್ನಲ್ಲಿ ಒಂದು ಕಾಸಾದರೂ ಇಲ್ಲ *nannalli ondu kāsādarū illa*, I have not even one cash; ನೀನಾದರೂ ಬಂದರೆ ನಮ್ಮೆಲ್ಲರಿಗೆ ಸಂತೋಷವಿರುವುದು *nīnādarū bandare nammellarige santōshaviruvudu*, if you at least come, we shall all be glad.

For the repetition of ಆದರೂ *ādarū* in alternative clauses see p. 168.

ADVERSATIVE CLAUSES (ವ್ಯತಿರೇಕಾರ್ಥಕ *vyatirēkārthaka*)

Adversative clauses, which in English are introduced by the conjunctions 'but, nevertheless, notwithstanding,' etc., are in Kanarese introduced by the conditional and concessive forms of the verb ಆಗು *āgu*; namely, ಆದರೆ *ādare*, ಆದರೂ *adarū*, ಆದಾಗ್ಯೂ *ādāgyū*, all of which are used practically as conjunctions. Examples: ನೀನು ತಪ್ಪು ಮಾಡಿದಿ ಆದರೆ ಶಿಕ್ಷೆಯಾಗಲಿಲ್ಲ *nīnu tappu māḍidi ādare sikshe-yāgalilla*, you committed a fault, but you were not punished (*lit.* punishment did not become); ನಾನು ನಿನ್ನೆ ನಿಮ್ಮ ಮನೆಗೆ ಬಂದಿದ್ದೆನು ಆದಾಗ್ಯೂ ನಿಮ್ಮನ್ನು ನೋಡಲಿಲ್ಲ *nānu ninne nimma manege bandiddenu ādāgyū nimmannu nōḍalilla*, I came yesterday to your house, but I did not see you.

ಆದರೋ *ādarō*, used as an affix, is equivalent to 'but on the other hand.' It indicates a contrast, and may be used in many sentences instead of ಆದರೂ *ādarū* (initial); as, ಎಲ್ಲರೂ ಮಾತನಾಡುತ್ತಿದ್ದರು; ನಾವಾದರೋ ಸುಮ್ಮನಿದ್ದೆವು *ellarū mātanāḍuttiddaru; nāvādarō summaniddevu*, all were speaking, but we, on the other hand, were silent.

The compounds ಹೀಗಾದರೆ *hīgādare*, ಹಾಗಾದರೆ *hāgādare* (if it be so), accordingly, so, introduce not an adversative clause but one which is consequential to the principal clause (see p. 164). ಪಾಠಗಳನ್ನು ಗಮನದಿಂದ ಓದಬೇಕು ಹಾಗಾದರೆ ನೀವು ವಿದ್ಯೆಯನ್ನು ಕಲಿಯುವಿರಿ *pāṭhagaḷannu gamanadinda ōdabēku hāgādare nīvu vidyeyannu kaliyuviri*, (you) must study (your) lessons with attention; so (if it be so) you will learn wisdom.

The compounds ಹೀಗಾದರೂ *hīgādarū*, ಹಾಗಾದರೂ *hāgādarū* have the same adversative force as ಆದರೂ *ādarū*.

ALTERNATIVE CLAUSES AND WORDS (ಉಭಯಾತ್ಮಕ ಸಂಬಂಧ *ubhayātmakasambandha*)

Two successive clauses each of which ends in a verb in the concessive form, become alternative clauses. These concessive forms are frequently combined with the word ಸರಿ *sari* (emph. ಸರಿಯೇ *sariyē*) in the sense 'it will be right, it will be all the same.' Examples: ನೀನು ಇದನ್ನು ಮಾಡಿದರೂ ಸರಿಯೇ ಬಿಟ್ಟರೂ ಸರಿಯೇ *nīnu*

idannu māḍidarū sariyē biṭṭarū sariyē, (it will be) all the same whether you do this or whether you leave it alone; ನಾನು ಬಂದು ನಿಮ್ಮನ್ನು ನೋಡಿದರೂ ಸರಿಯೇ ದೂರದಲ್ಲಿ ಇದ್ದು ನಿಮ್ಮ ಸುದ್ದಿಯನ್ನು ಕೇಳಿದರೂ ಸರಿಯೇ ನಿಮ್ಮ ಸ್ಥಿತಿಯನ್ನು ತಿಳಿದುಕೊಳ್ಳುವೆನು *nānu bandu nimmannu nōḍidarū sariyē dūradalli iddu nimma suddiyannu kēḷidarū sariyē nimma sthitiyannu tiḷidukoḷḷuvenu*, whether I come and see you, or whether I remain at a distance and hear tidings of you, I shall understand your condition. Note that in this second example it is unnecessary to translate the word ಸರಿಯೇ *sariyē*, which practically amounts to an emphasis of the concessive form. ಸರಿ (ಸರಿಯೇ) *sari* (*sariyē*), and ಕೂಡ (ಕೂಡಾ) *kūḍa* (*kūḍā*) may be used with single concessives as emphatic particles

The concessive form ಆದರೂ *ādarū* repeated in this sense in successive clauses or phrases, or attached to successive words, has become to all intents and purposes an invariable affix with the meaning 'either......or.' It may be attached to declinable words of all cases (except the genitive and vocative); as, ನೀನಾದರೂ ಅವನಾದರೂ ಇದನ್ನು ಮಾಡಿರಬೇಕು *nīnādarū avanādarū idannu māḍirabēku*, either you or he must have done this; ನಾನು ವೇದವನ್ನಾದರೂ ಪುರಾಣವನ್ನಾದರೂ ಓದಲಿಲ್ಲ *nānu vēdavannādarū purāṇavannādarū ōdalilla*, I have not read either Veda or Purana; ಈ ಸ್ಥಳಕ್ಕಾದರೂ ಆ ಸ್ಥಳಕ್ಕಾದರೂ ಹೋಗಬೇಡ *ī sthaḷakkādarū ā sthaḷakkādarū hōgabēḍa*, do not go either to this place or to that.

The same sense is given by the repetition of the imperative form ಆಗಲಿ *āgali*, let it be, be it.[1] Its use is precisely similar to that of ಆದರೂ *ādarū*, as shewn above. Examples: ನಾನಾಗಲಿ ನೀನಾಗಲಿ ಹೋಗಬೇಕು *nānāgali nīnāgali hōgabēku*, either I or you must go; ನಿಮ್ಮನ್ನಾಗಲಿ ಅವರನ್ನಾಗಲಿ ಕಳುಹಿಸುವೆನು *nimmannāgali avarannāgali kaḷuhisuvenu*, I will send either you or them; ಇವರು ವ್ಯವಸಾಯದಿಂದಾಗಲಿ ವ್ಯಾಪಾರದಿಂದಾಗಲಿ ಜೀವನಮಾಡಿಕೊಳ್ಳುತ್ತಾರೆ

[1] This word when standing alone has the sense of 'very well, yes,' etc.; as, ಈ ಪುಸ್ತಕವನ್ನು ನನಗೆ ಕೊಡುತ್ತೀರೋ ? ಆಗಲಿ *ī pustakavannu nanage koḍuttīrō ? āgali*, will you give me this book? yes, I will.

ivaru vyavasāyadindāgali vyāpāradindāgali jīvanamāḍikoḷḷuttāre, these men make their living either by cultivation or by trading; ಈ ಕಾಗದವನ್ನು ತಂದೆಗಾಗಲಿ ಅಣ್ಣನಿಗಾಗಲಿ ರವಾನಿಸು *ī kāgadavannu tandegāgali aṇṇanigāgali ravānisu*, send this letter either to your father or to your brother; ಅವನು ಮನೆಯಲ್ಲಿಯಾಗಲಿ ಬೀದಿಯಲ್ಲಿಯಾಗಲಿ ಸಿಕ್ಕುವನು *avanu maneyalliyāgali bīdiyalliyāgali sikkuvanu*, he will be found either in his house or in the street; ಓದುತ್ತಲಾಗಲಿ ಬರೆಯುತ್ತಲಾಗಲಿ ಇದ್ಧಾರೆ *ōduttalāgali bareyuttalāgali iddhāre*, they are either reading or writing; ಅವರೆಲ್ಲರೂ ಈ ಕಾರ್ಯವನ್ನು ನೋಡಿಯಾಗಲಿ ಅದರ ಸುದ್ದಿಯನ್ನು ಕೇಳಿಯಾಗಲಿ ಇದ್ಧಾರೆ *avarellarū ī kāryavannu nōḍiyāgali adara suddiyannu kēḷiyāgali iddhāre*, they all either saw this deed or heard the news of it; ನಾನು ಕೆಲಸಮಾಡದೆಯಾಗಲಿ ಮಾತನಾಡದೆಯಾಗಲಿ ಇರುವುದಕ್ಕೆ ಒಪ್ಪುವುದಿಲ್ಲ *nānu kelasamāḍade yāgali mātanāḍadeyāgali iruvudakke oppuvudilla*, I shall not consent to refrain either from work or speech; ನಾಳೆ ಆಗಲಿ ನಾಳಿದ್ದು ಆಗಲಿ ಹೋಗುವೆವು *nāḷe āgali nāḷiddu āgali hōguvevu*, we shall go either to-morrow or the following day.

Additional methods of translating sentences of this kind are found in (1) the repetition of the interrogative ending ಓ *ō*; as, ಅದು ಇಲ್ಲಿಯೋ ಅಲ್ಲಿಯೋ ಸಿಕ್ಕಬಹುದು *adu illiyō alliyō sikkabahudu*, it may be found either here or there; (2) the use of the conjunctions ಅಥವಾ *athavā*, ಇಲ್ಲವೆ *illave*. In such expressions as 'three or four' the 'or' is not translated (see pages 95f.).

ILLATIVE CLAUSES, CLAUSES OF CONSEQUENCE
(ಫಲಿತ *phalita*)

These clauses, introduced in English by 'so, therefore,' etc., are in Kanarese introduced by ಆದುದರಿಂದ (ಆದದರಿಂದ, ಆದ್ದರಿಂದ) *ādudarinda* (*ādadarinda*, *āddarinda*), the instrumental case of the past participial noun of ಆಗು *āgu*. The following words are also used: ಆದಕಾರಣ *ādakāraṇa*, (for ಆದಕಾರಣದಿಂದ *ādakāraṇa-dinda* from the reason which came to be), for this reason; ಹಾಗಾದರೆ *hāgādare*, ಹೀಗಾದರೆ *hīgādare*, accordingly.

EXERCISE XXIII

A. Translate into English :—

1. ನೀನು ನನ್ನನ್ನು ಕೇಳಿದ್ದರೆ ಸಹಾಯ ಮಾಡುವುದಕ್ಕೆ ಪ್ರಯತ್ನಿಸುತ್ತಿದ್ದೆನು. 2. ಈ ದೇಶದಿಂದ ವಿಲಾಯಿತಿಗೆ ಹೋಗಬೇಕಾದರೆ ಹಡಗನ್ನು ಹತ್ತಿ ಮೂರುವಾರದ ತನಕ ಸಮುದ್ರದ ಪ್ರಯಾಣದಲ್ಲಿರಬೇಕು. 3. ಬರುವ ತಿಂಗಳಿನೊಳಗೆ ಮಳೆಯು ಆಗಬೇಕು. ಹಾಗಾಗದಿದ್ದರೆ ಬೀಜ ಬಿತ್ತುವುದಕ್ಕೆ ಕಾಲವು ಮೀರುತ್ತದೆ; ಬಂದರೆ ಮುಂದಿನ ಬೆಳೆಗೆ ಅನುಕೂಲವು ಆಗುತ್ತದೆ. 4. ನಾನು ಊರಿಗೆ ಹೋಗುವಹಾಗಿದ್ದೆನು. ಆದರೆ ಮಾರ್ಗವು ಸರಿಯಾಗಿರಲಿಲ್ಲ ಆದುದರಿಂದ ಅಲ್ಲಿಗೆ ಹೋಗದೆ ಇಲ್ಲಿಯೇ ನಿಂತಿರುತ್ತೇನೆ. 5. ಸಾತ್ವಿಕರನ್ನು ನಿಂದಿಸುವುದು ದುಷ್ಟರ ಸ್ವಭಾವವಾಗಿದೆ. ಹೀಗಿದ್ದರೂ ಅವರ ದ್ವೇಷವನ್ನು ಕ್ಷಮಿಸುವುದು ಸಾತ್ವಿಕರ ಧರ್ಮ. 6. ದೇವರು ಭೂಮ್ಯಾಕಾಶಗಳನ್ನು ಉಂಟುಮಾಡಿದಾಗ ಯಾವ ಗಿಡವಾದರೂ ಭೂಮಿಯ ಮೇಲೆ ಇರಲಿಲ್ಲ, ಯಾವ ಪಲ್ಯವು ಹುಟ್ಟಿರಲಿಲ್ಲ. ಇದಲ್ಲದೆ ಭೂಮಿಯನ್ನು ವ್ಯವಸಾಯ ಮಾಡುವುದಕ್ಕೆ ಯಾವ ಮನುಷ್ಯನೂ ಉಂಟಾಗಿರಲಿಲ್ಲ. 7. ಹಿಂದಿನ ವರುಷದ ಪರೀಕ್ಷೆಯಲ್ಲಿ ನಿಮ್ಮ ಮಗನಿಗೆ ತೇರ್ಗಡೆಯಾಯಿತೋ? ಇಲ್ಲ; ಗಮನಕೊಟ್ಟು ಓದುವುದಕ್ಕೆ ಅವನಿಗೆ ಮನಸ್ಸು ಇಲ್ಲದೆ ಹೋದುದರಿಂದ ನಾವು ಹೇಳಿದ ಬುದ್ಧಿವಾದಗಳಿಂದಾಗಲಿ ಉಪಾಧ್ಯಾಯನು ಹೇಳಿದ ಪಾಠಗಳಿಂದಾಗಲಿ ಪ್ರಯೋಜನವಾಗಲಿಲ್ಲ. 8. ನಿಮಗೆ ಬೇಕಾಗಿದ್ದ ಆ ಹೊಲವನ್ನು ಕೊಂಡುಕೊಂಡಿರುತ್ತೀರೋ? ಅದನ್ನು ಕೊಂಡುಕೊಳ್ಳುವುದಕ್ಕೆ ನನಗೆ ಇಷ್ಟವುಂಟು; ಆದರೆ ನನ್ನಲ್ಲಿರುವ ಹಣವು ಸಾಲದು. ಮುಂದೆ ಅದರ ಕ್ರಯ ಕಡಮೆ ಆಗುವುದಾದರೆ ಒಂದುವೇಳೆ ಕೊಂಡುಕೊಂಡೇನು. 9. ಈ ಲೋಕದಲ್ಲಿರುವ ಮನುಷ್ಯರಿಗೆ ಎಷ್ಟು ಐಶ್ವರ್ಯವಿದ್ದರೂ ಕೂಡ ದೇಹದಲ್ಲಿ ಕ್ಷೇಮವು ಮಾತ್ರವಿಲ್ಲದಿದ್ದರೆ ಅವರಿಗೆ ಸುಖವಿರುವದು ಸಾಧ್ಯವಲ್ಲ. 10. ನೀವು ಹೊಂದಿದ ಬೋಧನೆಯನ್ನಲ್ಲದೆ ಬೇರೆ ಯಾವ ಬೋಧನೆಯನ್ನಾದರೂ ನಾನಾಗಲಿ ದೇವದೂತನೇಯಾಗಲಿ ಸಾರಿದರೆ ನೀವು ಅದನ್ನು ಕೇಳಕೂಡದು.

B. Translate into Kanarese :—

1. If you ask him, he will help you. 2. If you had listened to my word, this trouble would not have befallen you. 3. If you should hear any tidings at all about me,[1] you must make it known to me immediately. 4. Although I searched for you everywhere, I did not find you. 5. If I find time, I shall finish this work tomorrow. 6. In this world whatever deed men may do, they must receive[2] the fruit of it. 7. Although a man has a hundred sheep, if

[1] in the matter of me. [2] ಅನುಭವಿಸು.

one of them goes astray, that man will have no joy until it is found. 8. Of the helpers whom I had formerly not even one remains; therefore I have come to you and ask your help. 9. Did you see the travellers who came from the north[1]? I saw them, but as their language was not known to me I had to be silent without speaking with them. 10. However many conveniences there may be for cultivating the ground, if the people are lazy they will not make a living.

[1] from the side of the north.

LESSON XXIV

ADJECTIVES AND THEIR EQUIVALENTS
(ಗುಣವಾಚಕ *guṇavāchaka*)

If by adjectives we understand, as in English, a class of indeclinable words attached to declinable words in order to attribute qualities or other distinguishing features to the objects indicated by them, then Kanarese has, strictly speaking, no adjectives. It must be remembered that Kanarese ಗುಣವಾಚಕ *guṇavāchaka* is a sub-division of ನಾಮವಾಚಕ *nāmavāchaka*, not of ಅವ್ಯಯ *avyaya* (see page 65). This lack of adjectives is compensated for in several ways.

1. DESCRIPTIVE NOUNS (ಅನ್ವರ್ಥನಾಮ *anvarthanāma*)

In many instances in which English has an adjective attached to a masculine or feminine noun, or an adjective with a plural noun understood, Kanarese has a descriptive noun. Of this class we have already met with the following examples : ಕುಂಟ *kuṇṭa*, lame man (fem. ಕುಂಟಿ *kuṇṭi*, plur. ಕುಂಟರು *kuṇṭaru*, the lame) ; ಕುರುಡ *kuruḍa*, blind man (fem. ಕುರುಡಿ); ಮೂಢ *mūḍha*, dull person (m. & f.) ; ಸಾತ್ವಿಕ *sātvika*, virtuous person (m & f.) ; ಊಮೆ *ūme*, mute (m. & f.) ; ಪಾಪಿ *pāpi*, sinful person (m. & f.) ; ವಿವೇಕಿ *vivēki*, discerning man (fem. ವಿವೇಕಿಣಿ *vivēkiṇi*) ; ಗಂಡು *gaṇḍu*, male ; ಹೆಣ್ಣು *heṇṇu*, female ; ಮುದುಕ *muduka*, old man (fem. ಮುದುಕಿ) ; ಜ್ಞಾನಿ *jñāni*, wise person (m. & f.) ; ಸೋಮಾರಿ *sōmāri*, idle person (m. & f.) ; ರೋಗಿ *rōgi*, sick person (m. & f.) ; ಸಮರ್ಥ *samartha*, able person (m. & f., also fem. ಸಮರ್ಥೆ *samarthe*); ವಿಶ್ವಾಸಿ *viśvāsi*, a man possessed of faith (fem. ವಿಶ್ವಾಸಿನಿ *viśvāsiṇi*).

2. "ADJECTIVAL NOUNS" (ಗುಣೀವಾಚಕ *guṇīvāchaka*)

In addition to such words as the above, Kanarese has another class of declinable words called "adjectival nouns"

(ಗುಣೀವಾಚಕ *guṇīvāchaka*), which have masculine, feminine, and neuter terminations, and which indicate persons or things possessed of specified qualities. The commonest are:—

(a) ಚಿಕ್ಕವನು *chikkavanu*, little man	ಚಿಕ್ಕವಳು *chikkavaḷu*, little woman	ಚಿಕ್ಕದು *chikkadu*, little thing
ದೊಡ್ಡವನು *doḍḍavanu*, great man	ದೊಡ್ಡವಳು *doḍḍavaḷu*, great woman	ದೊಡ್ಡದು *doḍḍadu*, great thing
ಬಡವನು *baḍavanu*, poor man	ಬಡವಳು *baḍavaḷu*, poor woman	no neuter
ಸಣ್ಣವನು *saṇṇavanu*, little man	ಸಣ್ಣವಳು *saṇṇavaḷu*, little woman	ಸಣ್ಣದು *saṇṇadu* little thing
ಹೊಸಬನು *hosabanu*, new man	ಹೊಸಬಳು *hosabaḷu*, new woman	ಹೊಸದು *hosadu*, new thing
(b) ಎಳೆಯವನು *eḷeyavanu*, young boy	ಎಳೆಯವಳು *eḷeyavaḷu*, young girl	ಎಳೆಯದು *eḷeyadu*, ಎಳೇದು *eḷēdu*, } young thing
ಒಳ್ಳೆಯವನು *oḷḷeyavanu*, good man	ಒಳ್ಳೆಯವಳು *oḷḷeyavaḷu*, good woman	ಒಳ್ಳೆಯದು *oḷḷeyadu*, ಒಳ್ಳೇದು *oḷḷēdu*, } good thing
ಕರಿಯವನು *kariyavanu*, ಕರಿಯನು *kariyanu*, black man	ಕರಿಯವಳು *kariyavaḷu*, ಕರಿಯಳು *kariyaḷu*, black woman	ಕರಿಯದು *kariyadu*, ಕರೀದು *karīdu*, ಕರಿದು *karidu*, } black thing
ಕಿರಿಯವನು *kiriyavanu*, ಕಿರಿಯನು *kiriyanu*, younger man	ಕಿರಿಯವಳು *kiriyavaḷu*, ಕಿರಿಯಳು *kiriyaḷu*, younger woman	ಕಿರಿಯದು *kiriyadu*, ಕಿರೀದು *kirīdu*, ಕಿರಿದು *kiridu*, } younger thing

also ನೆರೆಯವನು *nereyavanu*, near man (neighbour), etc.; ಬಿಳಿಯವನು *biḷiyavanu* white man[1], etc.; ಹಳೆಬನು *haḷebanu*[2], old man (neut. ಹಳೆಯದು *haḷeyadu*, etc.); ಹಿರಿಯವನು *hiriyavanu*, (ಹಿರಿಯನು *hiriyanu*), older man, etc.

Karmadharaya Samasa (ಕರ್ಮಧಾರಯ ಸಮಾಸ) and Adjectives (ಗುಣವಾಚಕ *guṇavāchaka*.)

"Adjectival nouns" enter into combination (ಸಮಾಸ *samāsa*) with declinable words, and, as in all *samāsa*, the case and other endings of the former member disappear. So that in composition, these adjectival nouns (ಗುಣೀವಾಚಕ *guṇīvāchaka*) have a crude form, called ಗುಣವಾಚಕ *guṇavāchaka*, which is the nearest approach to an English adjective which the Kanarese language possesses. The difference is that the

[1] This is not used, at any rate in Mysore, of Europeans and Americans, whose colour is described as ಕೆಂಪು *kempu*, red. In the coastlands of Kanara the term ಬಿಳೀಜನರು *biḷījanaru* is used. [2] or ಹಳಬನು *haḷabanu*.

Kanarese ಗುಣವಾಚಕ *guṇavāchaka* is not an independent word, and cannot be used except in a compound. The compound (ಸಮಾಸ *samāsa*) of which it forms a part is called *karmadhāraya samāsa* ಕರ್ಮಧಾರಯ ಸಮಾಸ (see Lesson XXXI).

The 'adjectives' corresponding to the above 'adjectival nouns' are the following:—

(*a*) ಚಿಕ್ಕ *chikka*, ದೊಡ್ಡ *doḍḍa*, ಬಡ *baḍa*, ಸಣ್ಣ *saṇṇa*, ಹೊಸ *hosa*; (*b*) ಎಳೆ *eḷe*, ಒಳ್ಳೆ *oḷḷe*, ಕರಿ *kari*, ಕಿರಿ *kiri*, ನೆರೆ *nere*, ಬಿಳಿ *biḷi*, ಹಳೆ *haḷe*, ಹಿರಿ *hiri*.[1]

Examples: ದೊಡ್ಡಮನೆ *doḍḍamane*, a large house; ಸಣ್ಣಕೂಸು *saṇṇakūsu*, a small infant; ಎಳೇ ಮಗು (ಎಳೆಯ ಮಗು) *eḷēmagu* (*eḷeya magu*), a young child; ಒಳ್ಳೇಮಾತು (ಒಳ್ಳೆಯ ಮಾತು) *oḷḷēmātu* (*oḷḷeya mātu*), a good word; ಹಳೆಯಕ್ಕಿ *haḷeyakki* old rice.

To the English student a more natural explanation of the above is to regard the *guṇavāchakagaḷu* as true adjectives qualifying the declinable words to which they are respectively attached. When they are attached to one of the pronouns ಅವನು *avanu*, ಅವಳು *avalu*, ಅದು *adu*, they form what have been described above as *guṇavāchakagaḷu*. So from the English point of view ಚಿಕ್ಕ *chikka* is an adjective, and ಚಿಕ್ಕವನು *chikkavanu* (a *gamakasamāsa*) 'an adjectival noun' formed from it; while ಚಿಕ್ಕಮನೆ *chikkamane* is a compound word (*karmadhārayasamāsa*) consisting of an adjective and a noun qualified by it.

The explanation given in the preceding paragraphs, however, is more on the lines of the Kanarese grammarians, and accords with what has been said in Lessons XVII and XVIII with regard to pronouns which are also used adjectivally or in composition (see para. in small type, p. 85).

3. NOUNS USED ADJECTIVALLY

There are several devices by which Kanarese nouns may be used with adjectival significance.

(*a*) Practically all nouns may be rendered attributive by the addition of one of the relative participles ಆದ *āda*, ಆಗಿರುವ *āgiruva* past and perfect relative participles respectively of

[1] The forms contained in list (*b*) are in reality abstract nouns having the meanings youth, goodness, blackness, etc., respectively: in composition they generally lengthen their final vowel, to shew that in the uncombined form it is understood that they are used in the genitive case.

ಆಗು *āgu*, to become.) Examples : ಅಗಲ *agala*, breadth, ಅಗಲವಾದ ನದಿಯು *agalavāda nadiyu* (*lit.*, a river which became breadth) a broad river ; ಉದ್ದ *udda*, length, ಉದ್ದವಾದ ಕೋಲು *uddavāda kōlu*, (*lit.*, a pole which became length) a long pole ; similarly ಎತ್ತರ *ettara*, height, ಎತ್ತರವಾದ ಭೂಮಿ *ettaravāda bhūmi*, elevated land ; ಚಲುವು *chaluvu*, beauty, ಚಲುವಾದ ರೂಪ *chaluvāda rūpa*, a beautiful form. This construction is used in many instances in which we have nouns in apposition in English ; as, ಅರಸನಾದ ರಾಮನು *arasanāda rāmanu*, Rama, the king ; ತಂದೆಯಾಗಿರುವ ದೇವರು *tandeyāgiruva dēvaru*, God, the Father ; ಗೋವಿಂದನಾದ ನಾನು *gōvindanāda nānu*, I, Govinda.

(*b*) Some nouns may enter directly into a *karmadhāraya-samāsa* with other nouns, but care must be exercised to ascertain that such usage is permitted in the particular case before the *samāsa* is formed. If any doubt is felt, the combination with ಆದ *āda* should be used. Examples of permissible *samāsas* are the following : ಕಿವುಡುನಾಯಿ *kivuḍunāyi*, (*lit.*, a deafness-dog) a deaf dog ; ಹುಚ್ಚುಕೆಲಸ *huchchukelasa*, (*lit.*, a foolishness-act) a foolish act.

(*c*) The affix ವಂತ *vanta* (fem. ವಂತೆ *vante*, no neuter), meaning 'a possessor of,' when added to a noun, forms a compound which is equivalent to an adjective ; as, ಬುದ್ಧಿವಂತನು *buddhivantanu*, (*lit.*, one possessing wisdom) a wise man (see page 64).

(*d*) A noun in the genitive case is a frequent equivalent for an adjective ; as, ಹಿಮದ ಪ್ರದೇಶ *himada pradēśa*, (*lit.*, a region of snow) a snowy region. It is common to form a *samāsa* of the two nouns, with suppression of the genitive ending. See below on *Tatpurusha Samāsa.* So 'a snowy region' is ಹಿಮಪ್ರದೇಶ *himapradēśa.* As already stated, most of the so-called adjectives referred to on page 169 are

to be explained as examples of this usage. Thus, ಎಳೇಮಗು *eḷēmagu* is a *samāsa* for ಎಳೆಯ ಮಗು *eḷeya magu*, a child of tender youth.

4. RELATIVE PARTICIPLES

From what has been said on the subject of relative participles, it will be clear that either in their simple use, or taken in conjunction with their subjects or objects, they furnish an equivalent to English adjectives. Thus, in some connections, the adjective 'mortal' would be represented by ಸಾಯುವ *sāyuva*, (dying), or ನಾಶವಾಗುವ *nāśavāguva*, (perishing); 'brilliant' may be rendered by ಪ್ರಕಾಶಿಸುವ *prakāśisuva*, or by ಥಳಥಳಿಸುವ *thaḷathaḷisuva*; etc.

Sometimes an English adjective is translated in Kanarese by a noun in the nominative case followed by ಇರುವ *iruva*, ಇದ್ದ *idda*, or ಇಲ್ಲದ *illada*; as, ಕಲ್ಲಿರುವ ಭೂಮಿ *kalliruva bhūmi*, stony ground, *lit.*, ground in which there is stone; ದಿಕ್ಕಿಲ್ಲದ ಮನುಷ್ಯ *dikkillada manushya*, a helpless man (*lit.*, a man to whom refuge is not). The same sense is given by the relative participle ಕೂಡಿದ *kūḍida*, which must be preceded by a word in the instrumental case; thus, ಕಲ್ಲಿನಿಂದ ಕೂಡಿದ ಭೂಮಿ *kallininda kūḍida bhūmi*, ground furnished with stone; ಸದ್ಗುಣಗಳಿಂದ ಕೂಡಿದ ನಡತೆ *sadguṇagaḷinda kūḍida naḍate*, good behaviour (*lit.*, behaviour furnished with good qualities).

The relative participle ಉಳ್ಳ *uḷḷa*, possessing, is frequently attached to the crude form (representing the accusative case) of a noun, the combination (*kriyāsamāsa*) being an equivalent of an English adjective: as, ಐಶ್ವರ್ಯ *eiśvarya*, wealth, ಐಶ್ವರ್ಯವುಳ್ಳ ಒಬ್ಬ ವರ್ತಕ *eiśvaryavuḷḷa obba vartaka*, a wealthy merchant; ದಯೆ *daye*, kindness, ದಯೆಯುಳ್ಳ ಮನುಷ್ಯ *dayeyuḷḷa manushya*, a kindly person.

Similar *samāsas* with ಮಾಡುವ *māḍuva* are frequently used in translating English adjectives, particularly those

formed from verbal roots; as, ಮೋಸಮಾಡುವ *mōsamāḍuva*, deceitful; ತಂಟೆಮಾಡುವ *tanṭemāḍuva*, troublesome; etc. It should observed that it is rarely, if ever, possible to find a Kanarese equivalent which can be invariably used in translating any given English word, least of all, perhaps, an adjective: the context must always be taken into account in selecting an equivalent.

The relative participles in the above usages may take pronominal terminations (ಗಮಕಸಮಾಸ *gamakasamāsa*), thus giving rise to a further class of adjectival nouns; as ಎತ್ತರವಾದುದು (ಎತ್ತರವಾದದ್ದು) *ettaravādudu* (*ettaravādaddu*), that which is eleva- tion, an elevated thing; ಉದ್ದವಾದವನು *uddavadavanu*, a man who is height, a tall man; ಉಂಟಾದವನು *unṭāḍavanu*, a man of means (*lit.*, a man to whom (property) is), ಐಶ್ವರ್ಯವುಳ್ಳವರು *eiśvaryavuḷḷavaru*, the rich.

When an adjective forms the complement of the predicate in an English sentence, it must be rendered in Kanarese by an adjectival noun, or by a noun of some other class. This is rendered necessary by the fact that a Kanarese adjective (so-called) cannot be used except in *samāsa*. Examples: ದೇವರು ದೊಡ್ಡವನಾಗಿದ್ದಾನೆ *dēvaru doḍḍavanāgiddhāne*, God is great (*lit.*, God is a great one); ಮನೆಯು ಚಿಕ್ಕದಾಗಿದೆ *maneyu chikkadāgide*, the house is small (*lit.*, the house is a small one); ಭಾವಿಯು ಆಳವಾಗಿದೆ *bhāviyu āḷavāgide*, the well is deep (*lit.*, the well is depth).

Note that if ಒಂದು *ondu* or ಒಬ್ಬ *obba* is to be used with a noun qualified by an adjective, it precedes the ಗುಣವಾಚಕ *guṇavāchaka*; as, ಒಬ್ಬ ದೊಡ್ಡ ಮನುಷ್ಯ *obba doḍḍa manushya*, a great man; ಒಂದು ಸಣ್ಣ ಕೂಸು *ondu saṇṇa kūsu*, a small child; but it comes between a relative participle and its noun; as, ದೊಡ್ಡವನಾದ ಒಬ್ಬ ಮನುಷ್ಯ *doḍḍavanāda obba manushya*, a man who is a great one; ಸಣ್ಣದಾದ ಒಂದು ಕೂಸು *saṇṇadāda ondu kūsu*, a child which is a small one; ಕಷ್ಟವಾದ ಒಂದು ಕೆಲಸ *kashṭavāda ondu kelasa*, (*lit.*, a work which is difficulty) a difficult work.

SANSKRIT ADJECTIVES

A considerable number of Sanskrit adjectives, for the most part with a final ಅ *a*, is in use in Kanarese. These are used in *samāsa*, but, according to the rule referred to several times previously, with Sanskrit words only. Examples: ಶುಭವರ್ತಮಾನ *śubhavartamāna*, favourable tidings; ಪವಿತ್ರಸ್ಥಳ *pavitra-sthaḷa* holy place; ಪೂರ್ವಕಾಲ *pūrvakāla*, former time. But if the noun is Kanarese, the *samāsa* is inadmissible, and the combination with ಆದ *āda* must be employed: thus, ಶುಭಮಾತು *śubhamātu*, a favourable word, is not permissible; we must say ಶುಭವಾದ ಮಾತು *śubhavāda mātu*. The expression ಪರಮತಂದೆ *paramatande*, Supreme Father, which is in vogue amongst Christians as a name of God, is, strictly speaking, an inadmissible *samāsa*, ಪರಮ *parama* being Sanskrit and ತಂದೆ *tande* Kanarese. The *samāsa* ಪರಮಪಿತ *paramapita* is unobjectionable. So also the very commonly used ಬುದ್ಧಿಮಾತು *buddhimātu*, a word of wisdom, good advice, is inadmissible. ಬುದ್ಧಿವಾದ *buddhivāda*[1] should be employed instead.

There are certain examples of *arisamāsa* (*i.e.*, hybrid compounds) which are regarded, even by pandits, as admissible, as they have been employed by standard Kanarese poets; and others which are justified by general usage.

Sanskrit Adjectival Nouns

Sanskrit adjectival nouns are formed from the above adjectives by the addition of the personal endings ಅನು *anu*, ಎಯು *eyu*, ಉ *u*, with their plurals ಅರು *aru*, ಎಯರು *eyaru*, ಗಳು *gaḷu*. In the masc. and fem. elision (ಲೋಪ *lōpa*) of the final ಅ *a* of the adjective takes place; in the neuter sing., the

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[1] Note that ಬುದ್ಧಿವಾದ *buddhivāda* is composed of ಬುದ್ಧಿ *buddhi*, sense, and ವಾದ *vāda*, word; the latter should not be confused with the participle ಆದ *āda*.

consonant ವ್ *v* is inserted before the affix (ಆಗಮ *āgama*). Examples :

	Masc.	Fem.	Neut.
Sing.	ಪವಿತ್ರನು *pavitranu*, holy man	ಪವಿತ್ರೆಯು *pavitreyu*, holy woman	ಪವಿತ್ರವು *pavitravu*, holy thing
Plur.	ಪವಿತ್ರರು *pavitraru*, holy men	ಪವಿತ್ರೆಯರು *pavitreyaru*, holy women	ಪವಿತ್ರಗಳು *pavitragaḷu*, holy things

In many instances the feminine form in ಅಳು *aḷu* is also in use ; as, ಪವಿತ್ರಳು *pavitraḷu*, a holy woman ; ವಿಧೇಯಳು *vidhēyaḷu*, an obedient woman.

Instances are sometimes found in which a neuter Sanskrit adjective is used as complement of the verb "to be' though the subject is masculine or feminine ; as, ಹೀಗೆ ಮಾಡುವುದಕ್ಕೆ ಸಿದ್ಧವಾಗಿದ್ಧೇನೆ *hīge māḍuvudakke siddhavāgiddhēne*, I am ready to do so. It is open to question, however, whether this is strictly correct, and many munshis insist that ಸಿದ್ಧನಾಗಿದ್ಧೇನೆ *siddhanāgiddhēne* (or the corresponding fem. or plural) is the only permissible form. The neuter form is commonly employed where the sense of the word is adverbial rather than adjectival.

The neuter forms shewn are used as a rule only in the predicate ; as, ದೇವಸ್ಥಾನವು ಪವಿತ್ರವಾಗಿದೆ *dēvasthānavu pavitravāgide*, the temple is holy ; ಅದರಲ್ಲಿರುವ ವಸ್ತುಗಳೆಲ್ಲವು ಪವಿತ್ರಗಳಾಗಿವೆ *adarallirvva vastugaḷellavu pavitragaḷāgive*, all the objects in it are holy. In other constructions, the adjectival noun formed by the addition of ಆದ *āda* and neuter personal endings must be employed ; as ಪವಿತ್ರವಾದುದನ್ನು ನಾಯಿಗಳಿಗೆ ಹಾಕಬೇಡಿರಿ *pavitravādudannu nāyigaḷige hākabēḍiri*, do not throw a holy thing to the dogs ; ಪವಿತ್ರವಾದವುಗಳು ದೇವಸ್ಥಾನದಲ್ಲಿವೆ *pavitravādavugaḷu dēvasthānadallive*, holy things are in the temple. The same forms may be used in the predicative construction also ; as, ದೇವಸ್ಥಾನವು ಪವಿತ್ರವಾದುದಾಗಿದೆ *dēvasthānavu pavitravādudāgide*, the temple is holy ; ಅದರಲ್ಲಿರುವ ವಸ್ತುಗಳೆಲ್ಲವು ಪವಿತ್ರವಾದವುಗಳಾಗಿವೆ,

adaralliruva vastugaḷellavu pavitravādavugaḷāgive, all the objects in it are holy.

It should be noticed that sentences of the type shown in the preceding paragraph are most commonly rendered in Kanarese without the verb ಆಗಿರು *āgiru* ; as ದೇವಸ್ಥಾನವು ಪವಿತ್ರವು ; ಅದರಲ್ಲಿರುವ ವಸ್ತುಗಳೆಲ್ಲವು ಪವಿತ್ರಗಳೇ *dēvasthānavu pavitravu ; adaralliruva vastugaḷellavu pavitragaḷē*. It is also permissible to say ಅದರಲ್ಲಿರುವ ವಸ್ತುಗಳೆಲ್ಲವು ಪವಿತ್ರವಾಗಿವೆ *adaralliruva vastugaḷellavu pavitravāgive*. This use of the neuter singular adjectival noun in the place of a neuter plural should be compared with its use in the place of a masculine or feminine singular or plural referred to above. It is possible to regard this form as consisting of the simple adjectival form ಪವಿತ್ರ *pavitra* joined to the following verbal form by the insertion of the euphonic consonant ವ್ *v* ; thus ಪವಿತ್ರವಾಗಿವೆ *pavitravāgive* = ಪವಿತ್ರ *pavitra* + ಆಗಿವೆ *āgive*, not ಪವಿತ್ರವು *pavitravu* + ಆಗಿವೆ *āgive*. This explanation, which applies also to such forms as ಸಿದ್ಧವಾಗಿದ್ಧೇನೆ *siddhavāgiddhēne*, overcomes the difficulty of false concords.

It should be observed that Kanarese prefers a concrete expression to one which is purely abstract, and a Kanarese writer would probably say ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ವಸ್ತುಗಳೆಲ್ಲವು ಪವಿತ್ರ ವಸ್ತುಗಳೇ *dēvasthānadalliruva vastugaḷellavu pavitra vastugaḷē*, all the objects in the temple are holy objects.

To Distinguish Sanskrit from Kanarese Words

Some difficulty may be occasioned by the rule mentioned more than once in previous Lessons, and repeated in a previous paragraph of the present Lesson, that hybrid compounds (ಅರಿಸಮಾಸ *arisamāsa*) of Sanskrit and Kanarese words are inadmissible. It is not possible to give rules that will enable the student in all cases to distinguish Kanarese from Sanskrit words. The following facts, however, should be noted:

1. As a rule, modern Kanarese words do not contain aspirated consonants nor *visarga* ಃ. Exceptions are the alternative present tense of ಇರು *iru* (ಇದ್ಧೇನೆ *iddhēne*, etc.), though the correctness of the aspirate is a matter of

debate, and *samāsas* the second member of which begins with the consonant ಹ್ *h*; *as*, ಒಂಭತ್ತು *ombhattu*, nine (ಒಂದು ಹತ್ತು *ondu hattu*) ಇಂಥ *intha* ಅಂಥ *antha*, ಎಂಥ *entha*, are apparent, but not real, exceptions; see page 103 foot-note. This rule shews that such words as ಸುಖ *sukha*, ಮಠ *maṭha*, ದುಃಖ *duhkha*, are not Kanarese.

2. The vowels ಋ *ri*, ೠ *rī*, and the consonants ಶ *s*, ಷ *sh* are not found in Kanarese words.[1] This excludes such words as ಋಣ *rina*, ಶುಭ *subha*, ಮನುಷ್ಯ *manushya*. Exceptions are ಅಷ್ಟು *ashṭu*, ಇಷ್ಟು *ishṭu*, ಎಷ್ಟು *eshṭu*, which are Kanarese.

3. In Kanarese words different consonants, even consonants of the same class, may not be combined in one syllable: as ಸನ್ಮಾನ *sanmāna*, ಸ್ತುತಿ *stuti*, ಆಜ್ಞೆ *ājñe*. A consonant may, however, be doubled; as, ಅಪ್ಪ *appa*. The words noted as exceptions to rule 2 are exceptions to this rule also.

4. The short vowels ಎ *e* and ಒ *o* are not found in Sanskrit. Thus ಎಂಥ *entha*, ಒಟ್ಟು *oṭṭu*, ಬೆಳೆ *beḷe*, ಹೊಳೆ *hoḷe*, are Kanarese words.

These facts do not decide all cases, as there are many Sanskrit words which do not contain any of the letters or combinations mentioned in §§ 1—3 above, as, ಕೇವಲ *kēvala*, ಉತ್ತರ *uttara*; and it does not follow that all words in use in Kanarese which are not of Kanarese origin are necessarily Sanskrit.

In the vocabularies at the end of this book, Sanskrit declinable words are indicated by an asterisk, in order to assist the student in avoiding hybrid combinations (ಅರಿಸಮಾಸ *arisamāsa*). *Tadbhava* words (see page 16 § 4), however, are not so indicated, as they may enter into combination with Kanarese words. Nor are Sanskrit verbs indicated, as the rule prohibiting ಅರಿಸಮಾಸ *arisamāsa*, does not apply to ಕ್ರಿಯಾಸಮಾಸ *kriyāsamāsa*, in which one member is a verb.

COMPARISON

Comparison of adjectives, in the sense of a modification of the form of an adjective to indicate excess or deficiency of its quality as possessed by one object in comparison with another, does not exist in Kanarese. The comparison of objects in respect of some specified quality is shewn by the form of the nouns denoting those objects, not by that of the adjective which indicates the quality.

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[1] Also the vowel ಌ *ḷri*, which occurs in the word ಕ್ಲೃಪ್ತ *kḷripta*, fixed, appointed; as, ಕ್ಲೃಪ್ತಕಾಲ *kḷriptakāla*, the appointed time. The word is frequently written ಕ್ಲುಪ್ತ *klupta*.

As already stated on pages 117f., the postposition ಇಂತ *inta* is attached to the dative case of the noun with which another is compared; as, ಕುದುರೆಯು ನಾಯಿಗಿಂತ ದೊಡ್ಡದಾಗಿದೆ *kudureyu nāyiginta doḍḍadāgide,* a horse is larger than a dog (*lit.*, a horse in comparison with a dog is a large thing); ನನ್ನ ಅಂಗಿಯು ನಿನ್ನ ಅಂಗಿಗಿಂತ ಹೊಸದಾಗಿದೆ *nanna anggiyu ninna anggiginta hosadāgide,* my coat is newer than yours (*lit.*, my coat in comparison with your coat is a new thing); ನೀನು ನನಗಿಂತ ಚಿಕ್ಕವನಾಗಿದ್ದೀ *nīnu nanaginta chikkavanāgiddhī*, you are younger than I (*lit.*, you in comparison with me are a young person).

The postposition ಇಂತ *inta* may be omitted, and the comparison expressed by the simple dative, though this is not so common. Example: ನನ್ನ ಕುದುರೆಗೆ ನಿನ್ನ ಕುದುರೆ ದೊಡ್ಡದು *nanna kuduregе ninna kudure doḍḍadu,* your horse is larger than mine.

ಹೆಚ್ಚು *hechchu,* a noun, meaning 'excess,' can be rendered adjectival by the addition of ಆದ *ada*, and means 'more'; as, ಕುದುರೆಗಿಂತ ಆನೆಗೆ ಹೆಚ್ಚಾದ ಬಲವುಂಟು *kuduregínta ānege hechchāda balavuṇṭu,* an elephant is stronger than a horse (*lit.*, in comparison with a horse, to an elephant there is greater strength). The genitive ಹೆಚ್ಚಿನ *hechchina* is also used with adjectival significance; as, ಹೆಚ್ಚಿನ ಲಾಭ *hechchina lābha,* greater gain.

ಕಡಮೆ *kaḍame*, deficiency, is used similarly in the sense of 'less.' Both words may enter into direct combination with some nouns; as, ಕುದುರೆಗಿಂತ ಆನೆಗೆ ಹೆಚ್ಚು ಬಲವುಂಟು *kuduregínta ānege hechchu balavuṇṭu*: but they cannot be used in combination with adjectives. The English combination 'more pleasant,' 'less pleasant,' is without a counterpart in Kanarese.

ಹೆಚ್ಚುಕಡಮೆ *hechchukaḍame*, combined into a *dvandvasamāsa* (see pages 76f.) but without the plural ending, means 'difference'; as, ಭಂಗಾರಕ್ಕೂ ಹಿತ್ತಾಳಿಗೂ ಹೆಚ್ಚುಕಡಮೆ ಏನು? *bhanggārakkū hīttāḷigū hechchukaḍame ēnu*, what is the difference between gold and brass? ಲೆಕ್ಕದಲ್ಲಿ ಹೆಚ್ಚುಕಡಮೆ ಉಂಟು *lekkadalli*

hechchukaḍame uṇṭu, there is a disparity in the account: it also means 'more or less, approximately' (with numerals); as, ಹೆಚ್ಚುಕಡಮೆ ಮೂರು ರೂಪಾಯಿ *hechchukaḍame mūru rūpāyi*, about three rupees.

The English superlative degree is represented

(*a*) by the same construction as that which is given above for the comparative, but with the addition of ಎಲ್ಲಾ *ellā*, all, ಉಳಿದ *uḷida* (past rel. part. of ಉಳಿ *uḷi*, to survive, remain), ಮಿಕ್ಕ *mikka* (past rel. part. of ಮಿಗು *migu*, see Appendix III), the rest; as, ಎಲ್ಲಾ ಕುದುರೆಗಳಿಗಿಂತ ಆ ಕುದುರೆಯು ದೊಡ್ಡದಾಗಿದೆ *ellā kuduregaḷiginta ā kudureyu doḍḍadāgide*, that horse is the largest of horses (*lit.*, in comparison with all horses, that horse is the large one). If, instead of ಎಲ್ಲಾ *ellā* (or in addition to it), ಉಳಿದ *uḷida* or ಮಿಕ್ಕ *mikka* is used, the meaning then is 'in comparison with *other* horses.'

(*b*) by the use of the locative case; as, ಸಾಸಿವೇಕಾಳು ಬೀಜಗಳಲ್ಲಿ ಸಣ್ಣದು *sāsivēkāḷu bījagaḷalli saṇṇadu*, a grain of mustard is the smallest among seeds. Instead of ಬೀಜಗಳಲ್ಲಿ *bījagalaḷḷi* we may have ಬೀಜಗಳೊಳಗೆ *bījagaḷoḷage*.

The idea of 'very, exceedingly' is given by prefixing ಅತಿ *ati*, ಅತ್ಯಂತ *atyanta*, ಕೇವಲ *kēvala*, ಶುದ್ಧ *śuddha*, ಪೂರ *pūra*, ಬಹಳ *bahaḷa*, ಬಹು *bahu*, ಬಲು *balu*, ತೀರ *tīra* (generally when the idea is of inferiority), ತುಂಬ *tumba*, to nouns, adjectives, and adverbs. With the exception of the last three, all these words are Sanskrit, but in practice they are all freely used in hybrid compounds. Examples: ಅತಿನೀಚನು *atinīchanu*, a very mean man; ಅತ್ಯಂತನೀಚನು *atyantanīchanu*, an exceedingly mean man; ಇವನು ಕೇವಲ ಸತ್ಯವಂತನಾಗಿದ್ದಾನೆ *ivanu kēvala satyavantanāgiddhāne*, he is perfectly truthful; ಶುದ್ಧಕಳ್ಳ *śuddhakaḷḷa* a perfect thief; ಬಲು ಜಾಣ *balu jāṇa*, very clever; ಬಹಳ ದೊಡ್ಡದು *bahaḷa doḍḍadu*, very great; ಬಹು ಶುದ್ಧ *bahu śuddha*, very clean; ತೀರ ಕಡಮೆ *tīra kaḍame*, very deficient; ಬಹಳ ಕೋಪ *bahaḷa kōpa*, great anger; ಬಲು ಬೇಗನೆ *balu bēgane*, very quickly.

The repetition of the adjective gives the same idea; as, ದೊಡ್ಡ ದೊಡ್ಡ ಪಟ್ಟಣಗಳು *doḍḍa doḍḍa paṭṭaṇagaḷu*, very large cities; ಒಂದು ಚಿಕ್ಕ ಚಿಕ್ಕ ಪುಸ್ತಕ *ondu chikka chikka pustaka*, a very small book.

It will be noticed in Lesson XXVI that a repetition of this kind frequently gives the idea of variety.

The idea of excess, conveyed in English by the word 'too,' cannot easily be represented in Kanarese. English-speaking Indians rarely distinguish accurately between 'too' and 'very,' and commonly use the former instead of the latter. Usually the Kanarese man contents himself with an absolute, rather than a comparative, statement. Thus, 'you have come too soon' is ಬೇಗ ಬಂದಿರಿ *bēga bandiri*, or ಬೇಗ ಬೇಗ ಬಂದಿರಿ *bēga bēga bandiri*. (Note that ಬೇಗ *bēga* in this sentence does not mean 'quickly.') 'You have paid too much for this' is ಇದಕ್ಕೆ ಶಾನೆ ಕ್ರಯ ಕೊಟ್ಟಿರಿ *iddakke śāne kraya koṭṭiri*; instead of ಶಾನೆ *śāne*, ಹೆಚ್ಚು *hechchu* or ದೂಬಾರಿ *dūbāri* might be used. Great excess is also shewn by the word ಅಧಿಕ *adhika*, or ಅತ್ಯಧಿಕ *atyadhika*. The idea of excess over some standard, which is implicit in the English word 'too,' is not, however, necessarily implied in any of these Kanarese terms. If it is desired to indicate it specifically, it must be done by introducing some words meaning 'more than one ought,' 'more than is desired,' 'more than is possible,' etc. This results in a somewhat cumbrous expression; as, ಎಷ್ಟು ಕೊಡಬೇಕಾಗಿತ್ತೋ ಅದಕ್ಕಿಂತ ಹೆಚ್ಚು ಕೊಟ್ಟಿರಿ *eshṭu koḍabēkāgittō adakkinta hechchu koṭṭiri*, you gave too much (for it). ಈ ಕೆಲಸವು ನನ್ನ ಶಕ್ತಿ ಮೀರುತ್ತದೆ *ī kelasavu nanna śakti mīruttade*, this work surpasses my strength, may be used for 'this work is too difficult for me.' The expression ಮಿತಿ ಮೀರಿ *miti mīri*, exceeding the limit, may often be used for 'excessively': the idea is also conveyed by the Hindustani word ಜಾಸ್ತಿ *jāsti*; as ಮಿತಿ ಮೀರಿ ಕೇಳಿಕೊಳ್ಳಬಾರದು *miti mīri kēḷikoḷḷabāradu*, do not ask inordinately; ನೀವು ಕೊಟ್ಟಿರುವುದು ಜಾಸ್ತಿ *nīvu koṭṭiruvudu jāsti*, you have given too much.

Tatpurusha Samasa (ತತ್ಪುರುಷಸಮಾಸ)

The compound words known as *tatpurusha* may be referred to here, as their force is in many instances equivalent to that of a noun qualified by an adjective in English. These are compounds in which the last member is the most important one, the others being dependent upon it. If the compound (ಸಮಾಸ *samāsa*) is divided into its component parts (ಪ್ರಕೃತಿ *prakṛiti*), the dependent member of it will require a case-ending, which may be that of any of the cases except the nominative. Examples: ಹಣ್ಣುಮಾರುವವನು *haṇṇumāruvavanu*, a fruit-seller (= ಹಣ್ಣನ್ನು ಮಾರುವವನು *haṇṇannu māruvavanu*)[1]; ಕಣ್ಣುಕುರುಡನು *kaṇṇukuruḍanu*, a man blind in his eye (= ಕಣ್ಣಿನಲ್ಲಿ ಕುರುಡನು *kaṇṇinalli kuruḍanu*); ಕಣ್ಣೀರು *kaṇṇīru*, tears (= ಕಣ್ಣಿನ ನೀರು *kaṇṇina nīru*); ಮನೇಬಾಗಿಲು *manēbāgilu*, a house-door (= ಮನೆಯ ಬಾಗಿಲು *maneya bāgilu*). The commonest occurrence of this compound is that in which a genitive ending is implied, as in the last two instances, which is known as ಷಷ್ಠೀ ತತ್ಪುರುಷ *shashṭītatpurusha*, the tatpurusha of the sixth (genitive) case. It generally represents English compounds in which a noun is used adjectivally; as, ರಾಗೀಹೊಲ *ragīhola*, a rāgi-field (= ರಾಗಿಯ ಹೊಲ *ragiya hola*); ನೆಲಮಟ್ಟ *nelamaṭṭa*, ground-level (= ನೆಲದ ಮಟ್ಟ *nelada maṭṭa*); etc.[2] See also Lesson XXXI.

Note that in Kanarese words ending in ಇ *i* or ಎ *e*, the suppression of the genitive ending is usually marked by a lengthening of the final vowel.

THE DATIVE CASE

Many of the uses of this case have already been noticed. It will be convenient to summarise them here.

In general, where English has *to*, *for*, or an *indirect object*, the dative case is to be used in Kanarese. In some

[1] This may be regarded as coming under the heading of *kriyāsamasa* (ಕ್ರಿಯಾಸಮಾಸ), for which see p. 85 footnote.

[2] The examples given on p. 57 of the use of the crude form (8) belong to this class of *samāsa*.

instances it must be combined with the postposition ಓಸ್ಕರ *ōskara* (see page 117).

The following are the more common uses of the case :—

(*a*) With words signifying giving, sending, telling, shewing, offering, being obtained, being known; as, ನನಗೆ ಒಂದು ಪುಸ್ತಕವನ್ನು ಕೊಡು *nanage ondu pustakavannu kōḍu*, give me a book; ಅವನು ನನ್ನ ಹತ್ತರಕ್ಕೆ ಒಬ್ಬ ಗಂಡಾಳನ್ನು ಕಳುಹಿಸಬೇಕು *avanu nanna hattarakke obba gaṇḍāḷannu kaḷuhisabēku*, he must send a man-servant to me; ನನಗೆ ತಿಳಿಯದು *nanage tiḷiyadu*, I know not (*lit.*, it is not known to me); ನಿಮಗೆ ಸಿಕ್ಕಿತೋ? *nimage sikkitō*, have you found it? (*lit.*, was it found to you?); and similar sentences with ತಿಳಿಸು *tiḷisu*, ತಿಳಿಯಮಾಡು *tiḷiyamāḍu*, ತೋರಿಸು *tōrisu*, ಒಪ್ಪಿಸು *oppisu*, ಅರ್ಪಿಸು *arpisu*, etc.

(*b*) With words signifying going, coming, arriving; as, ಅವನ ಬಳಿಗೆ ಹೋಗು *avana baḷige hōgu*, go to him[1]; ತುಂಕೂರಿಗೆ ಸೇರಿದರು *tumkūrige sēridaru*, they arrived at Tumkur (the accusative might be used equally well); ನನ್ನ ಮನೆಗೆ ಬನ್ನಿರಿ *nanna manege banniri*, come to my house. Also with the verbs ಹಿಡಿ *hiḍi*, to seize, ತಗಲು *tagalu*, to touch, when used of disease, etc.; as, ಅವನಿಗೆ ಹುಚ್ಚು ಹಿಡಿಯಿತು *avanige huchchu hiḍiyitu*, he went mad (*lit.*, madness laid hold of him); ಪೇಟೆಯಲ್ಲಿ ಪ್ಲೇಗ್ ರೋಗವು ಅರವತ್ತು ಜನರಿಗೆ ತಗಲಿತು *pēṭeyalli plēg rōgavu aravattu janarige tagalitu*, plague attacked sixty persons in the petta.

(*c*) With words indicating fear; ಅದಕ್ಕೆ ಹೆದರಿಕೊಂಡೆನು *adakke hedarikoṇḍenu*, I was terrified by (at) it.

(*d*) To indicate possession, advantage, disadvantage, relationship, friendship, enmity; as, ಅವನಿಗೆ ಬಹಳ ಕೋಪ ಉಂಟು *avanige bahaḷa kōpa uṇṭu*, he is very angry (*lit.*, to him there is much anger); ನನಗೆ ಬಹಳ ಆಶೆ ಉಂಟು *nanage bahaḷa āśe uṇṭu*, I have great desire; ನಿಮಗೆ ಐಶ್ವರ್ಯವಿಲ್ಲವೋ? *nimage eiśvaryavillavō*,

[1] Note that ಅವನಿಗೆ ಹೋಗು *avanige hōgu* is incorrect for 'go to him,' as the point to be reached is not the person himself, but a point in his vicinity. In the following example, however, ತುಂಕೂರು *tumkūru* is the actual point of arrival.

have you not wealth? ನೀವು ನೋಡಿದ ಜನರೆಲ್ಲರೂ ನಮಗೆ ಸ್ನೇಹಿತರಾಗಿದ್ದಾರೆ *nīvu nōḍida janarellarū namage snēhitarāgiddhāre*, the people whom you saw are all friendly to us; ಅವನು ನಿನಗೆ ತಮ್ಮನೋ? *avanu ninage tammanō*, is he your brother? ದುಷ್ಟರು ಉಪಕಾರಿಗಳಿಗೆ ದ್ರೋಹಮಾಡುತ್ತಾರೆ *dushṭaru upakārigaḷige drōhamāḍuttāre*, evil men injure their benefactors. But verbs like ಪ್ರೀತಿಸು *prītisu*, ಸ್ನೇಹಿಸು *snēhisu*, ವಿರೋಧಿಸು *virōdhisu*, ದ್ವೇಷಿಸು *dvēshisu*, ಎದುರಿಸು *edurisu*, etc., have their object in the accusative.

(*e*) To indicate comparison, equality, inequality, distance, relative position, suitability, unsuitability, price, liability, exposure to, etc.; as, ಅದಕ್ಕೂ ಇದಕ್ಕೂ ಬಹು ಹೆಚ್ಚುಕಡಮೆ ಇದೆ *adakkū idakkū bahu hechchukaḍame ide*, there is a great difference between that and this; ನಿನಗೆ ನಾನು ಕಡೆಯೋ? *ninage nānu kaḍeyō*, am I baser[1] than thou? ಅವನಿಗೆ ಸಮಾನನಾದವನು ಈ ಲೋಕದಲ್ಲಿ ಸಿಕ್ಕುವುದಿಲ್ಲ *avanige samānanādavanu ī lōkadalli sikkuvudilla*, one equal to him will not be found in this world; ನಾನು ನಿಮ್ಮ ದಯೆಗೆ ಪಾತ್ರನಾಗಬೇಕು *nānu nimma dayege pātranāgabēku*, I must (*i.e.*, desire to) become a recipient of your favour; ಶಿಕ್ಷೆಗೆ ಗುರಿಯಾಗಿದ್ದಾನೆ *śikshege guriyāgiddhāne*, he is in danger of (exposed to) punishment; ಇದನ್ನು ಎಷ್ಟಕ್ಕೆ ಕೊಡುತ್ತೀರಿ? *idannu eshṭakke koḍuttīri*, for how much will you give this? ಎರಡು ರೂಪಾಯಿಗೆ ಕೊಡುತ್ತೇನೆ *eraḍu rūpāyige koḍuttēne*, I will give it for two rupees; ಬೆಂಗಳೂರಿಗೂ ಮೈಸೂರಿಗೂ ಎಷ್ಟುದೂರ? *bengaḷūrigū meisūrigū eshṭu dūra*, what is the distance between Bangalore and Mysore? ಆ ದೇಶವು ಈ ದೇಶಕ್ಕೆ[2] ದೂರವಾಗಿದೆ *ā dēśavu ī dēśakke dūravāgide*, that country is distant from this[3]; ಅನಂತಪುರದ ಡಿಸ್ಟ್ರಿಕ್ಟು[4] ಮೈಸೂರು ದೇಶಕ್ಕೆ ಉತ್ತರ

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[1] The noun ಕಡೆ *kaḍe*, which occurs in Lesson XXIII and also in a subsequent example in this paragraph in the sense of *side, direction*, means also *end, boundary, the position of being low, inferiority*. [2] Or ದೇಶದಿಂದ *dēsadinda* (see p. 81). [3] Note that in the latter of these examples ದೂರ *dūra* is used adjectivally, in the former it is a true noun (in the English sense). [4] In Kanara the Hindustani word ಜಿಲ್ಲಾ *jillā*, is used instead of the English ಡಿಸ್ಟ್ರಿಕ್ಟು *distriktu*.

ಕಡೆಯಲ್ಲಿ ಇದೆ *anantapurada distriktu meisūru dēśakke uttara kaḍeyalli ide*, the Anantapur District is to the north of the Mysore country.[1]

(*f*) To indicate purpose; as, ಯಾತಕ್ಕೆ ಬಂದೆ? *yātakke bande*, why did you come? ಕೆಲಸಕ್ಕೆ ಬಂದೆನು *kelasakke bandenu*, I came on business; ಮನೆಯನ್ನು ನೋಡುವುದಕ್ಕೆ ಹೋದೆನು *maneyannu nōḍuvudakke hōdenu*, I went to see the house.

(*g*) To indicate some relations of time; as, ಸಾಯಂಕಾಲಕ್ಕೆ ಬಾ *sāyangkālakke bā*, come in the evening; ನಾನು ಇಟ್ಟುಕೊಂಡಿರುವ ಧಾನ್ಯ ಎರಡು ವರುಷಕ್ಕೆ ಸಾಕಾಗಿದೆ *nānu iṭṭukoṇḍiruva dhānya eraḍu varushakke sākāgide*, the grain which I have laid up is enough for two years; ಈ ತಿಂಗಳಿಗೆ ಆರು ತಿಂಗಳುಗಳ ಮೇಲೆ ಬರುತ್ತೇನೆ *ī tinggaḷige āru tinggaḷugaḷa mēle baruttēne*, I shall come in (after) six months from this month; ದಿವಸಕ್ಕೆ ಮೂರು ಸಾರಿ *divasakke mūru sāri*, three times a day.

THE GENITIVE CASE

The genitive case is called in Kanarese ಸಂಬಂಧವಿಭಕ್ತಿ *sambandhavibhakti*, the case of relationship. Its use is to shew that one declinable word stands in a relation of dependence to another. The range of meanings covered by this case is a very wide one. It indicates—

(*a*) Ownership, or its opposite; as ನನ್ನ ಹೊಲ *nanna hola*, my field; ಮನೆಯ ಯಜಮಾನ *maneya yajamāna*, the master of the house.

(*b*) Kinship; as, ಅವನು ನಿನ್ನ ತಮ್ಮನೋ? *avanu ninna tammanō*, is he your brother? (Compare the similar example on page 182: the difference in meaning between the genitive and the dative is very slight, as in English between 'Is he your brother?' and 'Is he brother to you?')

[1] If it is required to say that one country is included in another, the genitive and not the dative is to be used; thus, ಚಿತ್ರದುರ್ಗದ ಡಿಸ್ಟ್ರಿಕ್ಟು ಮೈಸೂರು ದೇಶದ ಉತ್ತರ ಕಡೆಯಲ್ಲಿ ಇದೆ *chitradurgada distriktu meisūru dēsada uttara kaḍeyalli ide*, the Chitaldrug District is in the north of the Mysore country.

(*c*) Origin ; as, ರಾಮನ ಆಳಿಕೆ *rāmana āḷike*, the government of Rama ; ಮಕ್ಕಳ ಕಾಟ *makkaḷa kāṭa*, the trouble arising from children. (This use corresponds to the subjective genitive of Latin grammar.)

(*d*) Object (corresponding to the Latin objective genitive); as, ಪಾಪದ ಪರಿಹಾರ *pāpada parihāra*, removal of sin ; ಪ್ರಾಣದ ನಷ್ಟ *prāṇada nashṭa*, loss of life ; ಕ್ರಿಯಾಪದಗಳ ಪ್ರಯೋಗ *kriyāpadagaḷa prayōga*, the method of using verbs. These expressions are usually abbreviated to the form of *tatpurusha samāsa* (see page 180).

(*e*) The relation of the whole to its part ; as, ಮರದ ಕೊಂಬೆ *marada kombe*, a branch of a tree ; ದೇಹದ ಅಂಗಗಳು *dēhada anggagaḷu*, the limbs of the body.

(*f*) Proximity, or reference ; as, ಸಮುದ್ರದ ತೀರ *samudrada tīra*, the sea-shore ; ತೋಟದ ಭಾವಿ *tōṭada bhāvi*, a well in a garden ; ಕೆರೆಯ ನೀರು *kereya nīru*, tank-water ; ಭುಜದ ಬಲ *bhujada bala*, strength of arm.

(*g*) Material, constituent elements, description, class, etc.; as, ಮರದ ಹಲಿಗೆ *marada halige*, a wooden plank ; ಜನರ ಗುಂಪು *janara gumpu*, a crowd of people ; ನಾಯಿಯ ಮರಿ *nāyiya mari*, a puppy ; ಮಾವಿನ ಹಣ್ಣು *māvina haṇṇu*, a mango-fruit.

(*h*) Adjectival relations. The use of the genitive case to mark adjectival relations follows easily from the preceding. It has already been stated (page 169 footnote) that most of the words which in Kanarese appear to be pure adjectives are in reality genitive forms of abstract nouns. It should be added that in the opinion of so high an authority as Dr. Kittel[1] *all* Kanarese words which are used as adjectives are originally nouns or the genitive forms of nouns. The following examples illustrate the adjectival use of the genitive : ಜ್ಞಾನದ ಮಾರ್ಗ *jñānada mārga*, the way of wisdom ; ನೀತಿಯ ನಡತೆ *nītiya naḍate*,

[1] See his *Kannaḍa-English Dictionary*, *s.v.* ಚಿಕ್ಕ *chikka*, ದೊಡ್ಡ *doḍḍa*, etc. ಸಣ್ಣ *saṇṇa*, is a *tadbhava* of Sk. ಸನ್ನ *sanna*.

proper behaviour; ಹಿತದ ಉಪದೇಶ *hitada upadēśa*, beneficial advice. Even ಟೋಪಿಯ ಮನುಷ್ಯ *ṭōpiya manushya*, a man wearing a hat, is quoted from the ancient language.

(*i*) Dependence upon postpositions. It has been shewn in Lesson XIX that these words also are nouns, and the genitive is partitive, or the genitive of reference or proximity; as, ಊರಿನೊಳಗೆ *ūrinoḷage*, in the inner part of the city; ಒಂದು ವರುಷದ ಮೇಲೆ *ondu varushada mēle*, in that which is after (with reference to) one year.

EXERCISE XXIV

A. Translate into English :—

1. ಬೆಂಗಳೂರು ಪಟ್ಟಣವು ಮೈಸೂರು ಪಟ್ಟಣಕ್ಕಿಂತ ವಿಸ್ತಾರವಾಗಿದ್ದರೂ ಮೈಸೂರಿನಲ್ಲಿ ಅತ್ಯಂತ ಸುಂದರವಾದ ಅರಮನೆಯು ಇರುವುದರಿಂದ ಜನರು ಅದನ್ನು ನೋಡುವುದಕ್ಕೆ ಅಪೇಕ್ಷಿಸಿ ಅಲ್ಲಿಗೆ ಹೋಗುವುದುಂಟು. 2. ನಿಮ್ಮಲ್ಲಿ ಯಾವನು ಚಿಕ್ಕವನೋ ಅವನೇ ದೊಡ್ಡವನು; ಯಾವನು ಮುಖ್ಯಸ್ಥನಾಗಬೇಕೋ ಅವನು ನಿಮ್ಮೆಲ್ಲರಿಗೆ ಸೇವಕನಾಗಿರಲಿ. 3. ಈ ಹುಡುಗನು ಎಷ್ಟು ವಯಸುಳ್ಳವನಾಗಿದ್ದಾನು! ಇವನಿಗೆ ಇರುವ ವಯಸ್ಸು ಎಷ್ಟೋ ನನಗೆ ಗೊತ್ತು ಇಲ್ಲ; ಆದರೆ ಅದು ಹದಿನಾಲ್ಕು ವರುಷಕ್ಕಿಂತ ಕಡಮೆಯಲ್ಲ. 4. ದೇವರು ಕರುಣೆಯುಳ್ಳವನಾಗಿರುವ ಪ್ರಕಾರ ಆತನ ಮಕ್ಕಳಾದ ನೀವು ಕರುಣೆಯುಳ್ಳವರಾಗಿರ್ರಿ. 5. ದೊಡ್ಡ ಮಳೆಯಾದುದರಿಂದ ರೈತರು ತಮ್ಮ ಹೊಲಗಳನ್ನು ವ್ಯವಸಾಯಮಾಡುವುದಕ್ಕೆ ಒಳ್ಳೆಯ ಅವಕಾಶವಿರುತ್ತದೆ. ಇಂಥಾ ಕಾಲದಲ್ಲಿ ದೊಡ್ಡವರಿಗೂ ಚಿಕ್ಕವರಿಗೂ ಬಹಳ ಸಂತೋಷವಿರುವುದು. 6. ಸಂಪೂರ್ಣವಾದದ್ದು ಬಂದಾಗ ಅಪೂರ್ಣವಾದದ್ದು ಇಲ್ಲದಾಗುವುದು. 7. ಪೂರ್ವಕ್ಕೂ ಪಶ್ಚಿಮಕ್ಕೂ ಎಷ್ಟು ದೂರವಿರುವುದೋ ಅಷ್ಟು ದೂರಕ್ಕೆ ದೇವರು ನಮ್ಮ ಪಾಪಗಳನ್ನು ತೊಲಗಿಸಿದ್ದಾನೆ. 8. ಈ ಹಾವು ದುಷ್ಟವಾದದ್ದೋ? ಅಲ್ಲ, ಅದು ವಿಷವುಳ್ಳದಾಗಿರುವುದಿಲ್ಲ. 9. ತೆಂಗಿನಕಾಯಿಯು ಬಲಿಯುವುದಕ್ಕಿಂತ ಮುಂಚೆ ಅದರಲ್ಲಿ ತುಂಬಿರುವ ಎಳೇನೀರು ಬಹು ಸೀಯಾಗಿದೆ. ಅದನ್ನು ಕುಡಿದರೆ ದಾಹಶಾಂತಿ ಆಗುವುದು. 10. ಒಬ್ಬನು ತನ್ನ ಸ್ನೇಹಿತನಿಗೋಸ್ಕರ ಪ್ರಾಣಕೊಡುವ ಪ್ರೀತಿಗಿಂತ ಹೆಚ್ಚಿನ ಪ್ರೀತಿಯು ಯಾವುದೂ ಇಲ್ಲ.

B. Translate into Kanarese :—

1. Sumantra, councillor of king Rama, was ruling his[1] kingdom with discrimination. 2. The road which leads[2] to destruction is

[1] *i.e.*, Rama's. [2] ನಡೆಯಿಸು.

broad. Enter by the narrow gate. 3. While we were journeying[1] we arrived at the bank of a deep river. We had no means of[2] crossing it. 4. In a low-lying paddy-field[3] three crops a year may be obtained; in an elevated (paddy-field) it is not possible for even one crop to be obtained. 5. The house in which you are living is a very ornamental one, is it not? Although it is large and ornamental, as there is no convenience for (obtaining[4]) water, I am about to leave it and live[5] in a smaller and more convenient house. 6. As heaven is high above the earth, God's mercy is without limit toward-us.[6] 7. Blessed are ye poor; the kingdom-of-heaven[7] is yours. 8. How far is the western-sea from the eastern-sea? It is further than we could travel in a week.[8] 9. To forgive is a worthier act than to punish. 10. The book which you brought and gave to me is very good. From reading such good books much advantage and pleasure come[9] to my mind.

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[1] making-journey. [2] for. [3] ಗದ್ದೆ. [4] need not be translated. [5] ವಾಸವಾಗು. [6] locative. [7] Express by a *samāsa*. [8] than a journey which we may make in one week. [9] ಉಂಟಾಗು.

LESSON XXV

FURTHER IDIOMATIC USES OF ಆಗು *āgu*

ಆಗಿ *āgi* with Declinable Words, in Adverbial Sense

ಆಗಿ *āgi*, past verbal participle of ಆಗು *āgu*, is attached to Kanarese declinables and to Sanskrit adjectives, giving them the force of adverbs. Thus ಚನ್ನಾಗಿ *channāgi*, well (from ಚನ್ನು *channu*, beauty) ; ಗಟ್ಟಿಯಾಗಿ *gaṭṭiyāgi*, firmly, loudly (from ಗಟ್ಟಿ *gaṭṭi*, firmness) ; ಬಲವಾಗಿ *balavāgi*, strongly (from ಬಲ *bala*, strength) ; ಸ್ಪಷ್ಟವಾಗಿ *spashṭavāgi*, clearly (from Sk. adj. ಸ್ಪಷ್ಟ *spashṭa*, clear) ; ಅಷ್ಟಾಗಿ *ashṭāgi*, to that extent (from ಅಷ್ಟು *ashṭu*, so much as that) ; ವಿಶೇಷವಾಗಿ *viśēshavāgi*, especially (from ವಿಶೇಷ *viśēsha*, distinction, peculiarity) ; ಸಾಧಾರಣವಾಗಿ *sādhāraṇavāgi*, ordinarily (from Sk. adj. ಸಾಧಾರಣ *sādhāraṇa*, common to all).

In the above examples the use of ಆಗಿ *āgi* approximates to that of the English adverbial suffix *-ly*. In many instances an English adverb formed with that suffix is translated in Kanarese by a noun with the suffix ಆಗಿ *āgi*.

Words compounded with this participle, however, cannot always be translated by an English adverb. The following examples should be studied : ನಾವು ನಿಮ್ಮ ವಿಷಯವಾಗಿ ಮಾತನಾಡುತ್ತಿರಲಿಲ್ಲ *nāvu nimma vishayavāgi mātanāḍuttiralilla*, we were not speaking about you (ವಿಷಯ *vishaya*, means 'subject, matter': we were not speaking in the matter of you) ; ಯಜಮಾನನ ಮಾತಿಗೆ ಅನುಸಾರವಾಗಿ ಆಳುಗಳು ನಡೆದುಕೊಳ್ಳಬೇಕು *yajamānana mātige anusāravāgi āḷugaḷu naḍedukoḷḷabēku*, servants must act in accordance with their master's word (ಅನುಸಾರ *anusāra* means 'conformity to'; the same meaning, or that of 'conveniently to,' is given by ಅನುಕೂಲವಾಗಿ *anukūlavāgi* or ಅನುಗುಣವಾಗಿ

anuguṇavāgi[1]); ನಾವು ಈ ಮಾರ್ಗವಾಗಿ ಹೋಗುವೆವು *nāvu ī mārgavāgi hōguvevu*, we shall go by this road ; ಇವನು ಹುಚ್ಚನಾಗಿ ಮಾತನಾಡುತ್ತಾನೆ *ivanu huchchanāgi mātanāḍuttāne*, he speaks like a fool (or foolishly) ; ಆತನು ಅರಸನಾಗಿ ಈ ರಾಜ್ಯವನ್ನು ಆಳುತ್ತಾನೆ *ātanu arasanāgi ī rājyavannu āḷuttāne*, he rules the kingdom as its king ; ಆ ಮುದುಕನು ಈ ಹುಡುಗನನ್ನು ತನ್ನ ಮಗನಾಗಿ ಸ್ವೀಕರಿಸಿದನು *ā mudukanu ī huḍugananuu tanna maganāgi svīkarisidanu*, that old man received this boy as his son.

In the last example instead of the nominative ಮಗನಾಗಿ *maganāgi*, we might equally well have the accusative ಮಗನನ್ನಾಗಿ *magananāgi*.

The reader should here refer again to the paragraph in small type on page 152.

ಆಗಿ *āgi* when attached to the dative case expresses purpose, or some similar idea. It is very commonly attached to the dative of neuter participial nouns in this sense. Examples: ಒಬ್ಬ ವರ್ತಕನು ವ್ಯಾಪಾರಕ್ಕಾಗಿ ಊರಿಗೆ ಹೋದನು *obba vartakanu vyāpārakkāgi ūrige hōdanu*, a merchant went to the town for the purpose of trading ; ನೋಡುವುದಕ್ಕಾಗಿ ಕೂಡಿದರು *nōḍuvudakkāgi kūḍidaru*, they came together for the purpose of seeing.

Attached to pronouns in the nominative case, ಆಗಿ *āgi* gives the sense of spontaneity ; as, ನಾನಾಗಿ ಮಾಡಿದೆನು *nānāgi māḍidenu*, I did it of my own accord, by myself ; ತಾನಾಗಿ ಹೋದನು *tānāgi hōdanu*, he went of his own will ; for 'it went by itself' we may have ಅದು ತಾನಾಗಿ ಹೋಯಿತು *adu tānāgi hōyitu*, or ತಾನೇ ಅದಾಗಿ ಹೋಯಿತು *tānē adāgi hōyitu*.

For the use of ಆಗಿ *āgi* with infinitives ending in ಅಲು *alu*, see Lesson XXVI.

ಆಯಿತು *āyitu*, representing Completeness

ಆಯಿತು *āyitu* frequently has the meaning of completeness, "it is finished" ; as, ಊಟವಾಯಿತು *ūṭavāyitu*, the meal

[1] ಅನುಕೂಲ *anukūla*, means literally 'following the bank,' as a path may follow the bank of a stream, hence it comes to mean 'conformable' ; ಅನುಗುಣ *anuguṇa* means 'conformable to the quality, having the same quality.'

is finished, I have (thou hast, he has, etc.) dined. In the same sense it may be attached to the past verbal participle, or the past participial noun, or the infinitive ending in ಅಲು *alu*, of any verb ; as ಊಟಾಮಾಡಿಯಾಯಿತು *ūṭāmāḍiyāyitu*, ಊಟಾಮಾಡಿದ್ದಾಯಿತು *ūṭāmāḍiddāyitu*, ಊಟಾಮಾಡಲಾಯಿತು *ūṭāmāḍalāyitu*, I have (thou hast, he has, etc.) finished dining.

There are, however, many cases in which the word ಆಯಿತು *āyitu* is used in its original sense, 'it became,' which is practically equivalent to 'it is,' 'there is.' Examples: ನಿಮ್ಮನ್ನು ನೋಡುವುದರಿಂದ ನನಗೆ ಸಂತೋಷವಾಯಿತು *nimmannu nōḍuvudarinda nanage santōshavāyitu*, (*lit.*, from seeing you, to me there became, *or* there is, joy) I am glad to see you. The point to be noticed in this example is that ಆಯಿತು *āyitu*, does not signify the termination of the joy—ಸಂತೋಷವಾಯಿತು *santōshavāyitu* does not mean 'joy is ended.' So we have ವ್ಯಸನವಾಯಿತು *vyasanavāyitu*, I am (thou art, he is, etc.) sorry ; ಕ್ಷೇಮವಾಯಿತು *kshēmavāyitu*, I am (thou art, he is, etc.) in health.

The word ಆಯಿತು *āyitu*, is to be distinguished from ಅಯ್ತೆ *ayte*, an alternative form of ಅದೆ *ade*, there is. This is very commonly used in colloquial speech ; as, ನಿಮಗೆ ಲೇಖನಿ ಇದೆಯೋ ? ಅಯ್ತೆ *nimage lēkhani ideyō ! ayte*, have you a pen ? I have. Both ಅದೆ *ade* and ಅಯ್ತೆ *ayte* are derivative forms of ಅಹುದು *ahudu*, the archaic 3 pers. sing. fut of ಆಗು *āgu*.

Neuter Forms in sense of Possibility, Ability, etc.

The third person neuter singular forms ಆಗುತ್ತದೆ *āguttade*, ಆಗುವುದು *āguvudu*, ಆಯಿತು *āyitu*, ಆದೀತು *ādītu*, ಆಗದು *āgadu*, and their corresponding perfect forms, as well as the participles and infinitives, have the sense of 'to be possible' when joined to a word in the instrumental case, or to the locative ಕೈಯಲ್ಲಿ *keiyalli*, (frequently shortened to ಕೈಲಿ *keili*), 'in the hand.' Examples : ನನ್ನಿಂದಾಗುವುದಿಲ್ಲ *nannindāguvudilla*, I cannot do it ; ಇದು ನಿಮ್ಮಿಂದಾಗುತ್ತದೋ ? *idu nimmindāguttadō*, can you do this ? ನನ್ನ ಕೈಲಾಗುವಮಟ್ಟಿಗೆ ಪ್ರಯತ್ನ ಮಾಡುವೆನು *nanna keilāguvamaṭṭige prayatna māḍuvenu*, I will try to the utmost of my ability.

They may also be joined to the dative of a present neuter participial noun, or to an infinitive ending in ಅಲು *alu* (or its dative form in ಅಲಿಕ್ಕೆ *alikke*), used either impersonally or with a subject of any number or person; as, ಮಾಡುವುದಕ್ಕಾಗುತ್ತದೆ *māḍuvudakkāguttade*, ಮಾಡಲಾಗುತ್ತದೆ *māḍalāguttade*, ಮಾಡಲಿಕ್ಕಾಗುತ್ತದೆ *māḍalikkāguttade*, it is possible to do; ಮಾಡುವುದಕ್ಕಾಗದು *māḍuvudakkāgadu*, ಮಾಡುವುದಕ್ಕಾಗುವುದಿಲ್ಲ *māḍuvudakkāguvudilla*, it is not possible to do; ನಾನು ಹೀಗೆ ಮಾಡುವುದಕ್ಕಾಗುತ್ತದೆ *nānu hīge māḍuvudakkāguttade*, I can do so.

ಆಗು *āgu* in Passive Significance

ಆಗು *āgu* attached to the infinitive ending in ಅಲು *alu* or to the verbal noun ending in ಓಣ *ōṇa*, frequently gives a passive meaning, or a meaning approximating to that of the passive; as, ಸುವಾರ್ತೆಯು ಮಾರ್ಕನಿಂದ ಬರೆಯಲಾಯಿತು (ಬರೆಯೋಣವಾಯಿತು) *suvārteyu mārkaninda bareyalāyitu* (*bareyōṇavāyitu*), the gospel was written by Mark (*lit.*, the gospel became a writing by Mark).

It should be noticed that in the example ಊಟಾಮಾಡಲಾಯಿತು *ūṭāmāḍalāyitu*, at the top of p. 186, the form ಊಟಾ *ūṭā* represents an accusative case and is the object of ಮಾಡಲು *māḍalu*, (*lit.*, there was a making-a-meal); while in the example given here ಬರೆಯಲು *bareyalu* is complementary to ಸುವಾರ್ತೆಯು *suvārteyu*.

Other methods of translating the passive are shewn in Lesson XXVI.

Combination of ಆಗು *āgu* with ಮೊದಲು *modalu* and ಮುಂದು *mundu*.

The compounds ಮೊದಲಾಗು *modalāgu*, ಮುಂತಾಗು *muntāgu* have the meaning 'to become the first in a series.' They are generally used in the form of the past relative participles ಮೊದಲಾದ *modalāda*,[1] ಮುಂತಾದ *muntāda*. This supplies the idiom for

[1] ಮೊದಲಾಗು *modalāgu* in other forms has the meaning 'to begin' (intrans.); as, ಹೋದವಾರದಿಂದ ಮಳೆಗಾಲವು ಮೊದಲಾಯಿತು *hōdavāradinda maḷegālavu modalāyitu*, the rainy season began from last week. This usage is not known in Kanara.

rendering such expressions as '*et cetera*,' 'and the rest,' 'and the like,' 'and so on.' Examples: ಚಿನ್ನ ಬೆಳ್ಳಿ ಕಬ್ಬಿಣ ಮುಂತಾದ ಲೋಹಗಳನ್ನು ಭೂಮಿಯೊಳಗಿನಿಂದ ತೆಗೆಯುತ್ತಾರೆ *chinna beḷḷi kabbiṇa muntāda lohagaḷannu bhūmiyoḷagininda tegeyuttāre*, they take out of the ground gold, silver, iron, and other metals (*lit.*, metals of which gold, silver, iron became the first); ವ್ಯವಸಾಯವೇ ಮೊದಲಾದ ಕೆಲಸಗಳಿಂದ ಈ ದೇಶದವರು ಜೀವನಮಾಡಿಕೊಳ್ಳುತ್ತಾರೆ *vyavasāyavē modalāda kelasagaḷinda ī dēśadavaru jīvanamāḍikoḷḷuttāre*, the people of this country make their living by agriculture and other kinds of work; ನೀತಿ ಭಕ್ತಿ ನಂಬಿಕೆ ಪ್ರೀತಿ ಇವು ಮೊದಲಾದವುಗಳು ದೇವರ ಮನುಷ್ಯನ ಲಕ್ಷಣಗಳಾಗಿವೆ *nīti bhakti nambike prīti ivu modalādavugaḷu dēvara manushyana lakshaṇagaḷāgive*, righteousness, piety, faith, love—these and similar (virtues) are the marks of a man of God.

The past participle ಆಗಿ *āgi* may be used with ಮೊದಲು *modalu* in this idiom; as, ದೊಡ್ಡವರು ಮೊದಲಾಗಿ ಚಿಕ್ಕವರ ವರೆಗೂ *doḍḍavaru modalāgi chikkavara varegū*, from the greatest to the least. More common is the use of ಕೊಂಡು *koṇḍu*, past verbal participle of ಕೊಳ್ಳು *koḷḷu*, which forms the combination ಮೊದಲುಗೊಂಡು *modalugoṇḍu*; as, ದೊಡ್ಡವರು ಮೊದಲುಗೊಂಡು ಚಿಕ್ಕವರ ವರೆಗೂ *doḍḍavaru modalugoṇḍu chikkavara varegū*. ಮೊದಲುಗೊಳ್ಳು *modalugoḷḷu*, means 'to take as first in a series,' but in this idiom it is used as 'to be the first in a series.'

The Hindustani word ವಗೈರೆ *vageire*, is also in common use at the end of a series of Kanarese words in the sense of '*et cetera*.'

The Sanskrit idiom corresponding to this is to attach the word ಆದಿ *ādi*, beginning, (which has no etymological connection with the Kanarese word ಆಗು *āgu*), by direct *samāsa* to preceding words, and sometimes also to following words. Examples: ನಾನು ನನ್ನ ಊರಿಗೆ ಹೋಗಿ ಬಂಧುಮಿತ್ರಾದಿಗಳನ್ನು ನೋಡಿಕೊಂಡು ಬರುತ್ತೇನೆ *nānu nanna ūrige hōgi bandhumitrādigaḷannu nōḍikoṇḍu baruttēne*, I will go to my own town, see my relations, friends, and others, and come (back); ಮಾತಾಪಿತ್ರಾದಿ ಬಂಧುಬಾಂಧವರನ್ನು ವಂದಿಸಿ ಬರುತ್ತೇನೆ *mātāpitrādi bandhubāndhavarannu vandisi baruttēne*,

I shall salute my mother and father and other relations and kinsfolk, and come (back). (The *samāsa* in the first case is composed of the words ಬಂಧು *bandhu*, a relation, ಮಿತ್ರ *mitra*, a friend, ಆದಿ *ādi*, beginning: in the second case it is composed of the words ಮಾತೃ *mātṛi*, mother, ಪಿತೃ *pitṛi*, father, ಆದಿ *ādi*, beginning, ಬಂಧು *bandhu*, relation, ಬಾಂಧವ *bāndhava*, relation.) 'Etc.' at the conclusion of a series or of a quotation is expressed by ಇತ್ಯಾದಿ *ityādi*, *i.e.*, ಇತಿ *iti*, (=ಹೀಗೆ *hīge*, *thus*)+ಆದಿ *ādi*. So also we may have ಬ್ರಾಹ್ಮಣರಾದಿಯಾಗಿ ಪಂಚಮರ ಪರಿಯಂತರ *brāhmaṇarādiyāgi pañchamara pariyantara*, from the Brahmans (down) to the Panchamas.

IDIOMATIC USES OF SOME COMMON VERBS

ಹೋಗು *hōgu*, to go.

(1) ಹೋಗು *hōgu*, when added to the past verbal participles of many verbs, indicates the completeness of the action expressed by them; as, ಕಳ್ಳರು ಓಡಿ ಹೋದರು *kaḷḷaru ōḍi hōdaru*, the thieves ran away (so that they could not be seen); ಪಾತ್ರೆಯು ಒಡೆದು ಹೋಯಿತು *pātreyu oḍedu hōyitu*, the vessel was broken to pieces; ತ್ಯಾವವು ಈಗ ಆರಿ ಹೋಗಿದೆ *tyāvavu īga ārihōgide*, the dampness is now dried up; ಅವರು ಸಿಕ್ಕದೆ ಹೋದರು *avaru sikkade hōdaru*, they could not be found at all.

(2) When joined with the past verbal participle of transitive verbs, ಹೋಗು *hōgu* gives the sense of the passive; as, ಹಣವು ಕೊಟ್ಟು ಹೋಯಿತು *haṇavu koṭṭu hōyitu*, the money was paid; ಕೋಲು ಮುರಿದು ಹೋಯಿತು *kōlu muridu hōyitu*, the stick was broken.

(3) With the dative of a verbal noun, ಹೋಗು *hōgu* gives the sense of futurity; as, ಸೇತುವೆಯನ್ನು ಕಟ್ಟುವುದಕ್ಕೆ ಹೋಗುತ್ತಾರೆ *sētuveyannu kaṭṭuvudakke hōguttāre* they are about to build a bridge (just as, in English, 'they are going to build').

(4) In Lesson XXVIII it will be noticed that ಬರು *baru* combined with the present verbal participle of another verb gives

the meaning of habit, continuance, etc.; as, ಹೀಗೆ ಮಾಡುತ್ತಾ ಬಂದಿದ್ದೇನೆ *hīge māḍuttā bandiddhēne*, I have been in the habit of doing so. In the future tense ಹೋಗು *hōgu* may be used instead of ಬರು *baru*; as, ಹೀಗೆ ಮಾಡುತ್ತಾ ಹೋಗುವೆನು *hīge māḍuttā hōguvenu*, I shall go on doing so.

(5) 'To take with one' is ತೆಗೆದುಕೊಂಡು ಹೋಗುವುದು *tegedu-koṇḍu hōguvudu*, when used of objects that can be carried; when used of persons it must be rendered ಕರೆದುಕೊಂಡು ಹೋಗುವುದು *karedukoṇḍu hōguvudu*; as, ಈ ಪುಸ್ತಕವನ್ನು ತೆಗೆದುಕೊಂಡು ಹೋಗು *ī pustakavannu tegedukoṇḍu hōgu*, take this book with you; ನನ್ನನ್ನು ಕರೆದುಕೊಂಡು ಹೋಗು *nannannu karedukoṇḍu hōgu*, take me with you. 'To take a small child' is ಮಗುವನ್ನು ಎತ್ತಿಕೊಂಡು ಹೋಗುವುದು *maguvannu ettikoṇḍu hoguvudu*; 'to take a horse,' ಕುದುರೆಯನ್ನು ನಡೆಯಿಸಿಕೊಂಡು ಹೋಗುವುದು *kudureyannu naḍeyisikoṇḍu hōguvudu.* So also ತೆಗೆದುಕೊಂಡು ಬರುವುದು *tegedukoṇḍu baruvudu*, to bring with one (used of objects); ಕರೆದುಕೊಂಡು ಬರುವುದು *karedu-koṇḍu baruvudu* (used of persons); etc.

ಹಾಕು *hāku*, to put, throw

The verb ಹಾಕು *hāku*, when attached to the past verbal participle of another verb, gives the same sense of completeness as is given by ಹೋಗು *hōgu* when similarly used. We have already used the verb ಕೊಂದುಹಾಕು *konduhāku* for 'to kill': as will be seen in Appendix III, ಕೊಂದು *kondu* is the past verbal participle of ಕೊಲ್ಲು *kollu*, to kill, and the addition of ಹಾಕು *hāku* adds completeness to the meaning of the verb, 'to kill out and out.' Other examples: ತೋಟಗಾರನು ತೋಟದೊಳಗಿನಿಂದ ಕಳೆಯನ್ನು ಕಿತ್ತು[1]ಹಾಕಬೇಕು *tōṭagāranu tōṭadoḷagininda kaḷeyannu kittuhākabēku*, the gardener must pull up the weeds from the garden; ಬಲವಾಗಿ ಬೀಸಿದ ಗಾಳಿಯು ಮನೆಗಳ ಹೆಂಚುಗಳನ್ನು ಎತ್ತಿಹಾಕಿತು *balavāgi bīsida gāḷiyu manegaḷa heñchugaḷannu ettihākitu*, a strongly blowing wind carried away

[1] Past verbal participle of ಕೀಳು *kīḷu*, to pluck; see Appendix III

the tiles of the houses. The irregular verb ಬಿಡು *biḍu* is used with past verbal participles in the same sense. See Lesson XXVIII.

ಆಡು *āḍu*, to play, etc.

This verb has the general meaning of 'to be in motion'; attached to the past verbal participles of other verbs it gives the following meanings:—

(1) Frequent, playful, or oscillating movement; as, ನಡೆದಾಡಿ ಬಂದೆನು *naḍedāḍi bandenu*, I came walking hither and thither[1]; ಪಕ್ಷಿಗಳು ಆಕಾಶದಲ್ಲಿ ಹಾರ್ಯಾಡುತ್ತವೆ *pakshigaḷu ākāśadalli hāryāḍuttave*, birds fly about in the air; ನಾಯಿಗಳು ಊರಿನಲ್ಲಿ ತಿರುಗಾಡುತ್ತವೆ *nāyigaḷu ūrinalli tirugāḍuttave*, dogs wander about in the town; ಮಕ್ಕಳು ಕೂಗಾಡುತ್ತಾರೆ, ನಗಾಡುತ್ತಾರೆ *makkaḷu kūgāḍuttāre, nagāḍuttāre*, the children shout and laugh; ತೊಟ್ಟಿಲು ತೂಗಾಡುವುದು *toṭṭilu tūgāḍuvudu*, the cradle swings to and fro.

(2) Reciprocal action; as, ಇವನು ಅವನು ಹೊಡೆದಾಡುತ್ತಿದ್ದರು *ivanu avanu hoḍedāḍuttiddaru*, this man and that man were beating one another.

(3) Combined with ಕೊಂಡು *koṇḍu*, past verbal participle of ಕೊಳ್ಳು *koḷḷu*, in the form ಕೊಂಡಾಡು *koṇḍāḍu*, it gives the meaning 'to praise.' This idiom depends on the fact that ಆಡು *āḍu*, means 'to speak'; ಕೊಂಡಾಡು *koṇḍāḍu*, is 'to take hold (mentally) and speak.'

The causative ಆಡಿಸು *āḍisu* is frequently joined with an infinitive ending in ಅಲು *alu*, as in ಹೋಗಲಾಡಿಸು *hōgalāḍisu*, to cause to depart; ಓಡಲಾಡಿಸು *ōḍalāḍisu*, to cause to run about, etc.

EXERCISE XXV

A. Translate into English:—

1. ಸಂಘದವರು ನನ್ನನ್ನು ಅಧ್ಯಕ್ಷನನ್ನಾಗಿ ನೇಮಿಸಿದರು. 2. ಉಪಾಧ್ಯಾಯನು ಮಕ್ಕಳನ್ನು ಇಬ್ಬಿಬ್ಬರನ್ನಾಗಿ ಸಾಲಿನಲ್ಲಿ ನಿಲ್ಲಿಸಿ ಅವರು ಕ್ರಮವಾಗಿ ಪಾಠಶಾ

[1] The expression may, however, mean simply, 'I came on foot.'

ಲೆಯನ್ನು ಬಿಟ್ಟು ಮನೆಗೆ ಹೋಗುವಂತೆ ಅಪ್ಪಣೆಕೊಟ್ಟದ್ದಾಯಿತು. 3. ಹಡಗು ಬಹು ದೊಡ್ಡದಾಗಿದ್ದರೂ ನಡೆಯಿಸುವವನು ಅದನ್ನು ಬಹಳ ಸುಲಭವಾಗಿ ತಿರುಗಿಸುವುದಕ್ಕಾಗುತ್ತದೆ. 4. ಯಜಮಾನರಿಬ್ಬರಿಗೆ ಸೇವೆಮಾಡುವುದು ಯಾವನಿಂದಲೂ ಆಗದು. 5. ಯೇಸುವು ತನ್ನ ಶಿಷ್ಯರ ಮಧ್ಯದಲ್ಲಿ ಅವರ ಸೇವಕನಾಗಿಯೂ ಕಡೆಯವನಾಗಿಯೂ ಇದ್ದುಕೊಂಡು ನಮ್ಮೆಲ್ಲರಿಗೂ ಉತ್ತಮ ಬೋಧನೆಯನ್ನೂ ಮಾದರಿಯನ್ನೂ ಕೊಟ್ಟನಲ್ಲಾ. 6. ಮಳೆಯು ಬಹಳ ಬಲವಾಗಿ ಸುರಿದುದರಿಂದ ಹೊಲಗಳಲ್ಲಿದ್ದಂಥ ಬೆಳೆಯೆಲ್ಲವೂ ನಾಶನವಾಗಿ ಹೋಯಿತು. 7. ಹುಲಿ ಚಿರತೆ ಮೊದಲಾದ ಕಾಡುಮೃಗಗಳು ಸ್ವಭಾವವಾಗಿ ಇತರ ಪ್ರಾಣಿಗಳನ್ನು ಹಿಂಸಿಸಿ ಕೊಂದುಹಾಕಿ ಭಕ್ಷಿಸುವುದಕ್ಕಾಗಿ ರಾತ್ರಿಕಾಲದಲ್ಲಿ ತಿರುಗಾಡುತ್ತವೆ. 8. ಗ್ರಾಮಸ್ಥರು ಅವುಗಳ ಶಬ್ದವನ್ನು ಕೇಳಿ ಬಹಳ ಭಯವುಳ್ಳವರಾಗಿ ತಮ್ಮ ತಮ್ಮ ಮನೆಗಳಲ್ಲಿ ಸೇರಿ ಬಾಗಿಲುಗಳನ್ನು ಮುಚ್ಚಿಕೊಳ್ಳುವರು. 9. ಊರಿನ ನಿವಾಸಿಗಳು ತಮ್ಮ ತಮ್ಮ ಕುಟುಂಬದ ಸ್ತ್ರೀ ಶಿಶ್ವಾದಿಗಳನ್ನು[1] ಕರೆದುಕೊಂಡು ಜಾತ್ರೆಗೆ ಹೋಗಿ ದೇವಸ್ಥಾನವನ್ನೂ ತೇರನ್ನೂ ನೋಡಿಕೊಂಡು ತೆಂಗಿನಕಾಯಿ ಬಾಳೇಹಣ್ಣು ಹೂವು ಈ ಮುಂತಾದ ಸರಕುಗಳಿಂದ ದೇವರನ್ನು ಪೂಜೆಮಾಡಿಸಿ ಪೂಜಾರಿಯಿಂದ ಪ್ರಸಾದವನ್ನು ಹೊಂದಿ ಹರ್ಷವುಳ್ಳವರಾಗಿ ತಮ್ಮ ಊರಿಗೆ ಬರುವರು. 10. ಯೇಸುವು ತನ್ನ ಬಾಂಧವರು ಇದ್ದ ಊರಿಗೆ ಹೋಗಿ ಬೋಧನೆ ಮಾಡಿದಾಗ ಆ ಊರಿನವರು ಆತನನ್ನು ನಂಬದೆ ಹೋದುದರಿಂದ ಆತನು ಕೆಲವು ಮಂದಿ ರೋಗಿಗಳನ್ನು ಸ್ವಸ್ಥಮಾಡಿದ್ದೇ ಹೊರತು ಬೇರೆ ಯಾವ ಮಹತ್ಕಾರ್ಯವನ್ನೂ ಮಾಡುವುದಕ್ಕಾಗಲಿಲ್ಲ.

B. Translate into Kanarese :—

1. All who heard this news were surprised. 2. Although a spark be small, the whole forest is destroyed by it. 3. To do one's work oneself is better than to have it done by means of others. 4. As there has been good rain[2] this year all the farmers are carrying-on their work-of-cultivation gladly and are looking forward to the time-of-harvest. 5. When men were involved in an evil plight on account of sin, God's one Son appeared in this world as their Helper, and gave His life as a sacrifice in order to save them. 6. As the beasts which roam in the forest gathered in a crowd, and entered and trampled down the fields and wet-lands, all the hedges, bushes,[3] etc., were entirely destroyed. 7. If the children in this class are to[4] be successful in the examination, they must finish reading[5] the remaining lessons within one more week,

[1] ಸ್ತ್ರೀ ಶಿಶು ಆದಿ. [2] as rain has come well. [3] ಗಿಡ. [4] Use ಬೇಕಾದು.
[5] read and finish.

must they not? I am doubtful whether[1] they can completely finish those lessons so quickly. 8. May the amildar perhaps come and enquire into the affairs of this town within this week? He cannot come this week; perhaps he may come next week,[2] stay two days, finish the work of this place, and go to the villages beyond. 9. The master had the labourers called one by one, gave them their daily-wage at the rate of six annas each, and sent them (away). 10. When the guru[3] (in the course of) visiting various-villages[4] came to a certain village, the villagers gathered together in order to salute him, caused him to alight in a fit place, served him according to the custom-of-their-caste, received his benedictions, and went to their several houses gladly.

[1] Notes on Interrogative Words, 5 (2), p. 107. [2] the coming week.
[3] honorific plural. [4] See p. 96 footnote.

LESSON XXVI

DEFECTIVE VERBS

Root—ಆರ್ *ār*, to be strong, able.

Verbal Participle : Neg. ಆರದೆ *ārade*, not being able
Relative Participles : Pres. and Fut. ಆಪ *āpa*[1]
Neg. ಆರದ *ārada*

Present and Future Tense

SINGULAR

1 ಆಪೆನು *āpenu*, I am able, I can
2 ಆಪಿ *āpi*, ಆಪೆ *āpe*, thou canst
3 m. ಆಪನು *āpanu* he can
f. ಆಪಳು *āpaḷu* she can
n. ಆಪುದು *āpudu*, ಆಪದು *āpadu*, it can

PLURAL

1 ಆಪೆವು *āpevu*, we can
2 ಆಪಿರಿ *āpiri*, you can
3 m. f. ಆಪರು *āparu*, they can
n. ಆಪುವು *āpuvu*, ಆಪವು *āpavu*, they can

Negative Mood

SINGULAR

1 ಆರೆನು *ārenu*, I cannot
2 ಆರಿ *āri*, ಆರೆ *āre*, thou canst not
3 m. ಆರನು *āranu*, he cannot
f. ಆರಳು *āraḷu*, she cannot
n. ಆರದು *āradu*, it cannot

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[1] The forms having the consonant ಪ್ *p* in place of ರ್ *r* in the second syllable are a survival from old Kanarese, which had the present and future relative participle ending in ಪ *pa*. Where the root ended in a consonant, this ending was directly attached to it; thus ಇರ್ಪ *irpa*, from the root ಇರ್ *ir*, to be, where modern Kanarese has ಇರುವ *iruva*. In the verb we are considering, ಆರ್ಪ *ārpa*, instead of modifying into ಆರುವ *āruva*, has become ಆಪ *āpa*.

PLURAL

1 ಆರೆವು *ārevu*, we cannot

2 ಆರಿರಿ *āriri*,[1] you cannot

3 m. f. ಆರರು *āraru*, they cannot

n. ಆರವು *āravu*, they cannot

Root—ಬಲ್ *bal*, strength

Relative Participle: Pres. and Fut. ಬಲ್ಲ *balla*

Present and Future Tense

SINGULAR

1 ಬಲ್ಲೆನು *ballenu*, I know, can

2 ಬಲ್ಲಿ *balli*, ಬಲ್ಲೆ *balle*, thou knowest, canst

3 m. ಬಲ್ಲನು *ballanu*, he knows, can

f. ಬಲ್ಲಳು *ballaḷu*, she knows, can

n. ಬಲ್ಲುದು *balludu*, ಬಲ್ಲದು *balladu*, it knows, can

PLURAL

1 ಬಲ್ಲೆವು *ballevu*, we know, can

2 ಬಲ್ಲಿರಿ *balliri*, you know, can

3 m. f. ಬಲ್ಲರು *ballaru*, they know, can

n. ಬಲ್ಲುವು *balluvu*, ಬಲ್ಲವು *ballavu*, they know, can

This verb is used not only with an infinitive dependent upon it; as, ಮಾಡಬಲ್ಲೆನು *māḍaballenu*, I know how to do (it)[2]: but absolutely, with an object in the accusative case; as, ಅದನ್ನು ಬಲ್ಲೆನು *adannu ballenu*, I know it; ನಿಮ್ಮನ್ನು ಬಲ್ಲೆನು *nimmannu ballenu*, I know you.

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[1] Observe in this verb, and also in ಒಲ್ *ol*, the variation from the modern negative form, which has the 2 pers. plur termination ಅರಿ *ari*, not ಇರಿ *iri*.

[2] See below, p. 202.

Root—ಒಲ್ *ol*, to be pleased, to like

Verbal Participle: Neg. ಒಲ್ಲದೆ *ollade*, not being willing
Relative Participle: Neg. ಒಲ್ಲದ *ollada*

Negative Mood

SINGULAR

1		ಒಲ್ಲೆನು *ollenu*, I will not, am not willing
2		ಒಲ್ಲೆ *olle*, ಒಲ್ಲಿ *olli*, thou wilt not
3	m.	ಒಲ್ಲನು *ollanu*, he will not
	f.	ಒಲ್ಲಳು *olla̤lu*, she will not
	n	ಒಲ್ಲದು *olladu*, it will not

PLURAL

1		ಒಲ್ಲೆವು *ollevu*, we will not
2		ಒಲ್ಲಿರಿ *olliri*, you will not
3	m. f.	ಒಲ್ಲರು *ollaru*, they will not
	n.	ಒಲ್ಲವು *ollavu*, they will not

USES OF THE INFINITIVE (ಭಾವರೂಪ *bhāvarūpa*)

Compound Sentences with Change of Subject

In Lesson XV we have seen that in translating into Kanarese an English compound sentence in which all the co-ordinate principal clauses have the same subject, the last verb only is translated as a Kanarese finite verb, the others being represented by verbal participles.

But in translating an English compound sentence in which there is a change of subject, instead of the verbal participle we must use the infinitive form ending in ಅಲು *alu*. This usage is somewhat similar to the Latin ' historic infinitive.'

Example (from Lesson XV): ಅವರು ಮಾತನಾಡಿ ಮನೆಯನ್ನು ಸೇರಿದರು *avaru mātanāḍi maneyannu sēridaru*, they spoke and entered the house. But '*they* spoke and *we* entered the house' is ಅವರು ಮಾತನಾಡಲು ನಾವು ಮನೆಯನ್ನು ಸೇರಿದೆವು *avaru mātanāḍalu nāvu maneyannu sēridevu*. So: ಲಂಕಾಪಟ್ಟಣದಲ್ಲಿ ರಾಕ್ಷಸ ಸೈನ್ಯಗಳು ದುಃಖಿಸಲು ಕೋತಿಗಳ ಸೈನ್ಯಗಳು ಸಂತೋಷಿಸಲು ದೇವತೆಗಳು

ರಾಮಜಯವನ್ನು ಪ್ರಾರ್ಥಿಸಲು ಶ್ರೀರಾಮನು ದುಷ್ಟನಾದ ರಾವಣನನ್ನು ಕೊಂದು ಹಾಕಿದನು *langkāpaṭṭaṇadalli rākshasaseinyagaḷu duhkhisalu kōtigaḷa seinyagaḷu santōshisalu dēvategaḷu rāmajayavannu prārthisalu śrīrāmanu dushṭanāda rāvaṇanannu konduhākidanu*, in the city of Lanka the forces of the giants grieved, the forces of the monkeys rejoiced, the demigods prayed for the victory of Rama, and the excellent Rama slew the wicked Ravana.

As was noticed in the case of the examples in Lesson XV, the sense is best given here also by translating into the form of subordinate adverbial clauses; as, 'while the giants were grieving, etc., Rama slew.' So in Kanarese the infinitive might be replaced by a relative participle compounded with ಮೇಲೆ *mēle*, ಆಗ *āga*, ಕಾರಣ *kāraṇa*, etc., or by a neuter participial noun in the instrumental case, etc.

This infinitive construction may also be rendered by the English nominative absolute; as, ಎಲ್ಲರೂ ಕೂತುಕೊಂಡಿರಲು ದಿವಾನರು ಉಪನ್ಯಾಸ ಮಾಡಿದರು *ellarū kūtukoṇḍiralu divānaru upanyāsa māḍidaru*, all being seated, the Dewan made a speech.

It is a frequent practice on the part of Kanarese narrative writers to join together, without conjunctions or other connective words, a long series of sentences in each of which the finite verb is replaced by an infinitive verb of the kind we are considering. The complete form of the sentence is thus held in suspense until the final and finite verb is reached, which is often when the sentence has attained prodigious length. In translating into English it is necessary to represent some of these infinitive clauses by principal clauses and some by subordinate clauses. Compare the similar statement with regard to participles on page 69.

The adverbial ending ಆಗಿ *āgi* is frequently attached to the infinitive form in this construction, and does not affect the meaning; so in the above example we might have ದುಃಖಿಸಲಾಗಿ *duhkhisalāgi*, ಸಂತೋಷಿಸಲಾಗಿ *santōshisalāgi*, etc. The form ಹೀಗಿರಲು *hīgiralu* (ಹೀಗೆ ಇರಲು *hīge iralu*), or ಹೀಗಿರಲಾಗಿ *hīgiralāgi*, is frequently found at the beginning of a sentence in a resumptive sense, 'this being the case, while this is (was, will be) so.'

Exception

When the concluding verb of such a series as we have been considering indicates the *effect* of which the earlier verb or verbs indicate the cause, or when the concluding verb indicates the *lapse of time* which has occurred since the action or event of the earlier verb, the earlier verbs are represented in Kanarese by verbal participles, whether there is a change of subject or not. Examples: ಮಳೆಯುಂಟಾಗಿ ಪೈರು ಬೆಳೆಯುವುದು *maḷeyuṇṭāgi peiru beḷeyuvudu*, as the rain has come, the corn will grow; ಗಾಳಿ ಬೀಸಿ ಮನೆಯ ಹೆಂಚುಗಳೆಲ್ಲವೂ ಹಾರಿಹೋದುವು *gāḷi bīsi maneya heñchugaḷellavū hārihōduvu*, the house-tiles all flew off because the wind blew; ನಾವು ಗುರುವಿನ ಮಾತುಗಳನ್ನು ಕೇಳಿ ಸಂತೋಷವಾಯಿತು *nāvu guruvina mātugaḷannu kēḷi santōshavāyitu*, we rejoiced because we heard the guru's words; ನೀವು ಈ ಊರಿಗೆ ಬಂದು ಎಷ್ಟು ವರುಷವಾಯಿತು ? *nīvu ī ūrige bandu eshṭu varushavāyitu*, how many years have passed since you came to this town ?

The Infinitive Dependent upon Verbs

The use of the infinitive in ಅಲು *alu*, in conjunction with a verb on which it depends, expresses *purpose* or *aim*. This is quite similar to English usage, and requires no special comment. We have already met with it several times in such expressions as ಮಾಡಲಪೇಕ್ಷಿಸುತ್ತೇನೆ *māḍalapēkshisuttēne*, I desire to do, to make, ಮಾಡಲಾಗುತ್ತದೆ *māḍalāguttade*, it is possible to make, etc. In these cases ಮಾಡಲು *māḍalu* may be replaced by ಮಾಡುವುದಕ್ಕೆ *māḍuvudakke*, ಮಾಡುವುದಕ್ಕಾಗಿ *māḍuvudakkāgi*, or ಮಾಡುವಹಾಗೆ *māḍuvahāge*. Example: ನಮಗೆ ಕ್ಷೇಮವುಂಟಾಗಲು ವೈದ್ಯರು ಔಷಧವನ್ನು ಹಾಕುತ್ತಾರೆ *namage kshēmavuṇṭāgalu veidyaru oushadhavannu hākuttāre*, in order that we may have health, doctors give us medicine.

A very frequent method of representing an English infinitive of purpose will be shewn in the following Lesson, under the verb ಅನ್ನು *annu*, to say.

The following special uses should be noticed: ಅವನನ್ನು ಬರಹೇಳು *avanannu barahēḷu*, tell him to come; ಅವನನ್ನು ಬರಹೇಳಿ

ದೆನು *avanannu barahēḷidenu*, I have told him to come; ಅವನನ್ನು ಕರೇಕಳುಹಿಸುವೆನು *avanannu karēkaḷuhisuvenu*, I will send to call him (*i.e.*, ಕರೆಯ ಕಳುಹಿಸುವೆನು *kareya kaḷuhisuvenu* —the meaning is 'I will send somebody to call him'); ನನ್ನನ್ನು ಹೋಗಗೊಡು *nannannu hōgagoḍu*, let me go (*i.e.*, ಹೋಗ ಕೊಡು *hōga koḍu*, the ಕೊಡು *koḍu*, becoming ಗೊಡು *goḍu* by *ādēśasandhi*). In the last example the causative ಕೊಡಿಸು *koḍisu* may equally well be used; as, ನನ್ನನ್ನು ಹೋಗಗೊಡಿಸು *nannannu hōgagoḍisu*. The verb ಈಸು *īsu*, causative of ಈ *ī*, to give, is used, chiefly in poetry, in the same sense; as, ಹೋಗಲೀಸುವೆನು *hōgalīsuvenu*, I shall allow to go.

The dependence of the infinitive upon defective and impersonal verbs is very frequent. Some examples have already been given; as, ಮಾಡಲಿಲ್ಲ *māḍalilla*, ಮಾಡಬಹುದು *māḍabahudu*, ಮಾಡಬಾರದು *māḍabāradu*, ಮಾಡಬೇಕು *māḍabēku*, ಮಾಡಬೇಡ *māḍabēḍa*, ಮಾಡಕೂಡದು *māḍakūḍadu*, ಮಾಡತಕ್ಕದ್ದು *māḍatakkudu*, ಮಾಡಲಾಗದು *māḍalāgadu*. The defective verbs conjugated on pages 197ff. are similarly combined; as, ಹೋಗಲಾರೆನು *hōgalārenu*, I cannot go; ಓದಬಲ್ಲರು *ōdaballaru*, they know how to read; ಹಾಗೆ ಮಾಡಲೊಲ್ಲೆವು *hāge māḍallollevu*, we are unwilling to do so. A similar combination is formed with the word ಉಳ್ಳ *uḷḷa*, (see pages 125f., 171); as, ನಾನು ಇವನಿಗೆ ಮೂವತ್ತು ರೂಪಾಯಿ ಕೊಡಲುಳ್ಳವನಾಗಿದ್ದೇನೆ *nānu ivanige mūvattu rūpāyi koḍaluḷḷavanāgiddhēne*, I am under obligation to give thirty rupees to this man.

Notice that before verbal forms of this class beginning with a vowel, ಮಾಡಲು *māḍalu*, with *lōpa* of the final ಉ *u*, is employed; before forms beginning with a consonant, ಮಾಡ *māḍa* is employed.

Passive Conjugation (ಕರ್ಮಣಿಪ್ರಯೋಗ *karmaṇiprayōga*)

There is no true passive voice in Kanarese; but its place is supplied by the use of the infinitive form ending in ಅಲು *alu*, combined with the irregular verb ಪಡು *paḍu*, to

suffer, to experience.[1] The final ಉ *u* of the infinitive disappears by *lōpasandhi*, and the ಲ್ *l* is combined with the initial ಪ್ *p* of ಪಡು *paḍu*; thus, ಮಾಡಲ್ಪಡುತ್ತೇನೆ *māḍalpaḍuttēne*, I experience (undergo, receive) a making, I am made; ಈ ಲೋಕವು ದೇವರಿಂದ ನಿರ್ಮಿಸಲ್ಪಟ್ಟಿತು *ī lōkavu dēvarinda nirmisalpaṭṭitu*, this world was created by God. This construction is decidedly less frequent in Kanarese than is the passive conjugation in English. (For other methods of rendering an English passive, see the following section.) When ಪಡು *paḍu* is used in the causal form ಪಡಿಸು *paḍisu*, it has two objects, one of which enters into *kriyāsamāsa* with the verb; as, ಅವರು ನನ್ನನ್ನು ದುಃಖಪಡಿಸಿದರು *avaru nannannu duhkhapaḍisidaru*, they caused me to experience grief, they grieved me.

The use of ಆಗು *āgu* with infinitive forms to indicate the passive, has already been noticed on page 190.

Other Methods of Translating the English Passive.

(*a*) The use of ಪಡು *paḍu* or ಕೊಳ್ಳು *koḷḷu* (ಗೊಳ್ಳು *goḷḷu*) with some nouns; as, ಆಶ್ಚರ್ಯಪಡುತ್ತೇನೆ *āścharyapaḍuttēne*, (I feel surprise) I am surprised; ಬೇಸರಗೊಂಡರು *bēsaragoṇḍaru*, (they obtained weariness) they were wearied.

(*b*) The use of ಹೋಗು *hōgu* with past verbal participles; as, ಒಂದು ಕುರಿಯು ಕಳೆದು ಹೋಯಿತು *ondu kuriyu kaḷedu hōyitu*, one sheep was lost: see page 192.

(*c*) The use of ಆಗು *āgu* with neuter participial nouns; as, ಅದು ಹೇಳುವುದಾಗಿದೆ *adu hēḷuvudāgide*, or ಅದನ್ನು ಹೇಳುವುದಾಗಿದೆ *adannu hēḷuvudāgide*, that has been said.

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[1] ಪಡು *paḍu* has to a very large extent the same meanings as ಪಡೆ *paḍe* (see Vocab. to Lesson XVII), but ಪಡೆ *paḍe* is never used to give this passive sense, while ಪಡು *paḍu* has not the meanings of 'to beget,' 'to give birth to,' 'to obtain,' which are frequent meanings of ಪಡೆ *paḍe*. For the irregular forms of ಪಡು see p. 129.

(*d*) The use of ಕೊಳ್ಳು *koḷḷu* with causative verbs; as, ಕ್ಷೌರಮಾಡಿಸಿಕೊಂಡನು *kshouramāḍisikoṇḍanu*, he was shaved: see page 90.

(*e*) The use of certain intransitive verbs the meaning of which is most conveniently expressed by a passive in English; as, ಸಿಕ್ಕು *sikku*, ದೊರೆ *dore*, ಲಭಿಸು *labhisu*, to be gained; ಕಳೆ *kaḷe*, to be lost; ಮುರಿ *muri*, ಒಡೆ *oḍe*, to be broken; ತೆರೆ *tere*, to be opened; etc.

Many of these, *e.g.*, ಕಳೆ *kaḷe*, ಮುರಿ *muri*, ಒಡೆ *oḍe*, ತೆರೆ *tere*, have also a transitive meaning, and may be rendered passive by composition with ಪಡು *paḍu*.

(*f*) The use of relative participial forms of transitive verbs in a general sense, *i.e.*, without a subject expressed; as, ಈ ವಾಕ್ಯವು ನಂಬತಕ್ಕುದು *ī vākyavu nambatakkudu*, this word is worthy of being believed (ಜನರು *janaru*, or some other such word, is implied as the subject of the verb ನಂಬು *namba*—'a word which it is fitting that people should believe'). This is the usual method of translating an English past participle passive; as, ಹೇಳಿದ ಮಾತು *hēḷida mātu*, a spoken word; ಕಾಯಿಸಿದ ನೀರು *kāyisida nīru*, heated water; ನೇಮಿಸಿದ ಕಾಲ *nēmisida kāla*, appointed time.

(*g*) The use of the perfect and imperfect tenses of transitive verbs, giving rise to an idiom which appears at first sight to be a literal reproduction of the English passive construction with the verb 'to be'; as, ಬಾಗಿಲು ಮುಚ್ಚಿದೆ *bāgilu muchchide*, the door is shut; ಈ ಚರಿತ್ರೆಯು ಪುರಾಣದಲ್ಲಿ ಬರೆದಿದೆ *ī charitreyu purāṇadalli baredide*, this narrative is written in the Purāna; ಸೀತೆಯನ್ನು ರಾಮನಿಗೆ ಕೊಟ್ಟಿತ್ತು *sīteyannu ramanige koṭṭittu*, Sita was given to Rama.

The usage is limited to neuter forms in the verb; and the subject of the English passive verb may be translated either as a subject or as an object, unless it should be

masculine or feminine, when it becomes the object of the neuter verb. Thus, for ಬಾಗಿಲು ಮುಚ್ಚಿದೆ *bāgilu muchchide*, we may have ಬಾಗಿಲನ್ನು ಮುಚ್ಚಿದೆ *bāgilannu muchchide*; but for ಸೀತೆಯನ್ನು ರಾಮನಿಗೆ ಕೊಟ್ಟಿತ್ತು *sīteyannu rāmanige kōṭṭittu*, we cannot have ಸೀತೆಯು ರಾಮನಿಗೆ ಕೊಟ್ಟಿದ್ದಳು *sīteyu rāmanige koṭṭiddaḷu*.

The explanation is to be sought on the following lines. If we read ಬಾಗಿಲನ್ನು *bāgilannu*, ಚರಿತ್ರೆಯನ್ನು *charitreyannu*, and ಸೀತೆಯನ್ನು *sīteyannu* in the above examples respectively, the participles ಮುಚ್ಚಿ *muchchi*, ಬರೆದು *baredu*, ಕೊಟ್ಟು *koṭṭu* are to be understood as having unexpressed subjects: 'they have shut the door and it is'; 'they have written this narrative in the Purana, and it is'; 'they have given Sita to Rama and it (the fact) is.' If in the two former examples we read the nominatives ಬಾಗಿಲು *bāgilu* and ಚರಿತ್ರೆಯು *charitreyu* respectively, we must take them as subjects of the verb ಇದೆ *ide*, and translate, 'they closed (it) and the door is'; 'they wrote (it) and the narrative is in the Purana.' In either case we must interpret the sentences as illustrating the usage of a verbal participle followed by a finite verb when there is a change of subject (see the exception on p. 201). There does not seem to be any logical reason why a similar freedom should not be permitted in the case of the third example, except, perhaps, that there is less possibility of the verb with a neuter subject being mistaken for the ordinary active verb in the perfect tense. ಸೀತೆಯು ಕೊಟ್ಟಿದ್ದಳು *sīteyu koṭṭiddaḷu* would obviously be taken to mean 'Sita had given'; but ಬಾಗಿಲು ಮುಚ್ಚಿದೆ *bāgilu muchchide*, could not mean 'the door has shut (some thing else).'

It seems probable, however, that the nominative forms are colloquial and inaccurate.

THE IMPERATIVE MOOD

The use of the imperative mood will occasion little difficulty. The only point to be noted is the use of the forms ಮಾಡಲಿ *māḍali* (ಕರೆಯಲಿ *kareyali*) and ಮಾಡೋಣ *māḍōṇa* (ಕರೆಯೋಣ *kareyōṇa*). ಮಾಡಲಿ *māḍali*, as noted on pages 56, 61, is used in the first person in interrogative sentences only. In these it either asks for permission or expresses deliberation; as, ನಾನು ಬರಲೋ ? *nānu baralō*, may I come (= ನಾನು ಬರಬಹುದೋ ? *nānu barabahudō*) ; ನಾನು ಎಲ್ಲಿಗೆ ಹೋಗಲಿ ? *nānu ellige hōgali*, where am I to go? where shall I go? In the third person, ಮಾಡಲಿ *māḍali*, has meanings corresponding to the above, but it is

also used in jussive sentences; as, ಇವರು ಹೋಗಲಿ *ivaru hōgali*, let these go.

ಮಾಡೋಣ *māḍōṇa* (first person plural) corresponds in usage to ಮಾಡಲಿ *māḍali*; as, ನಾವು ಬರೋಣವೋ (ಬರೋಣೋ)? *nāvu barōṇavō* (*barōṇō*), may we come? ನಾವು ಎಲ್ಲಿಗೆ ಹೋಗೋಣ *nāvu ellige hōgōṇa*, where shall we go? It is also used without interrogative meaning; as, ನೋಡೋಣ *nōḍōṇa*, let us see.

ABBREVIATED FORMS OF PRONOUNS AND VERBS

In colloquial conversation it is common to use abbreviated forms of pronouns and verbs, which are not to be regarded as suitable for writing or for formal speech. Those most frequently heard are the following:—

(*a*) The nominative singular of pronouns is denuded of its final syllable; as, ನಾ *nā* for ನಾನು *nānu*, ನೀ *nī* for ನೀನು *nīnu*, ಅವ *ava* for ಅವನು *avanu* or ಅವಳು *avaḷu*, ಆತ *āta* for ಆತನು *ātanu*, ಈತ *īta* for ಈತನು *ītanu*.

(*b*) The first and third person singular masculine and feminine of verbs in the future and past tenses are denuded of their final syllable; as, ಮಾಡುವೆ *māḍuve* for ಮಾಡುವೆನು *māḍuvenu*, ಮಾಡುವ *māḍuva* for ಮಾಡುವನು *māḍuvanu*, ಕರೆದೆ *karede* for ಕರೆದೆನು *karedenu*, ಕರೆದ *kareda* for ಕರೆದನು *karedanu*.

(*c*) The third person neuter singular of the present tense is often apocopated; *e. g.*, ಮಾಡುತ್ತೆ *māḍutte* from ಮಾಡುತ್ತದೆ *māḍuttade*; similarly the past tense third person neuter singular forms ಇದ್ದಿತು *idditu*, ಬಂದಿತು *banditu*, ಬಿದ್ದಿತು *bidditu* (from ಬೀಳು *bīḷu*, to fall[1]), are commonly abbreviated to ಇತ್ತು *ittu*, ಬಂತು *bantu*, ಬಿತ್ತು *bittu*.[2]

(*d*) The accusative singular and plural of nouns, pronouns, and other declinable words, are modified by the

[1] For the conjugation of this verb see Lesson XXVIII and Appendix III.
[2] These are recognized as more than mere colloquialisms.

substitution of ಅ *a* for ಉ *u* in the final syllable; as ನನ್ನನ್ನ *nannanna* for ನನ್ನನ್ನು *nannannu*, ಅವುಗಳನ್ನ *avugaḷanna* for ಅವುಗಳನ್ನು *avugaḷannu*; ಸೇವಕನನ್ನ *sēvakananna* for ಸೇವಕನನ್ನು *sēvakanannu*; etc.

REPETITION OF WORDS (ದ್ವಿರುಕ್ತಿ *dvirukti*).

The repetition of words in Kanarese expresses the following ideas:

(*a*) Distribution; as, ವರುಷವರುಷವೂ ಈ ಕಾರ್ಯವು ನಡೆಯುತ್ತದೆ *varushavarushavū ī kāryavu naḍeyuttade*, this event takes place year by year; ಆಗಾಗ *āgāga*, now and again; ದಿನದಿನ *dinadina*, day by day; ಹೊತ್ತು ಹೊತ್ತಿಗೆ *hottu hottige*, from time to time; ಬಾರಿ ಬಾರಿ *bāri bāri*, (time and time) repeatedly; ಮನೆಮನೆಗೆ ಹೋದರು *manemanege hōdaru*, they went from house to house; ಅದು ತುಂಡುತುಂಡಾಗಿ ಮುರಿದು ಹೋಯಿತು *adu tuṇḍutuṇḍāgi muridu hōyitu*, it was broken in small pieces, 'to atoms.' See also illustrations of repetition of numerals, etc., in Lesson XVIII.

(*b*) Continuance or repetition of action; as, ಹೇಳಿ ಹೇಳಿ ಸಾಕಾಯಿತು *hēḷi hēḷi sākāyitu*, I have said this until it is sufficient, I am tired of saying this.

(*c*) Emphasis; as, ಅವರ ಮನೆಯು ಚಿಕ್ಕಚಿಕ್ಕದಾಗಿದೆ *avara maneyu chikkachikkadāgide*, their house is very small; ಇದರಲ್ಲಿ ಏನೇನೂ ಸಂಶಯವಿರುವುದಿಲ್ಲ *idaralli ēnēnū saṁśayaviruvudilla*, there is no manner of doubt with regard to this; ಮೆಲ್ಲಮೆಲ್ಲಗೆ ಮಾತನಾಡಿರಿ *mellamellage mātanāḍiri*, speak very gently; ಬಂದೆನು ಬಂದೆನು *bandenu bandenu*,[1] see, I have come; ಬಂದೇ ಬರುತ್ತಾನೆ *bandē baruttāne*, he will certainly come; ಸಿಕ್ಕೇ ಸಿಕ್ಕುತ್ತದೆ *sikkē sikkuttade*, it will certainly be found; ಇದ್ದೇ ಇರುತ್ತದೆ *iddē iruttade* it certainly is.

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[1] More frequently ಬಂದೆ ಬಂದೆ *bande bande*. Although the form of this expression is past, the meaning is commonly, 'I will be there in a minute, I am coming as fast as I can.' The unduplicated ಬಂದೆ (ನು) *bande (nu)* is sufficent to give this sense; the repetition of the verb adds the idea of emphasis or urgency.

(*d*) Variety ; as, ವಿಧವಿಧ *vidhavidha*, various kinds ; ತರತರ *taratara*, various kinds ; ಭಾಗಭಾಗ *bhāgabhāga*, various parts ; ಬೇರೆಬೇರೆ *bērebēre*, different ; ದೊಡ್ಡದೊಡ್ಡ ಪಟ್ಟಣಗಳು *doḍḍadoḍḍa paṭṭaṇagaḷu*, various large towns ; etc.

(*e*) Indefinite demonstration ; as, ಇಷ್ಟಿಷ್ಟು *ishṭishṭu*, ಇಂಥಿಂಥ *inthintha*, ಒಂದಾನೊಂದು *ondānondu*, etc. : see Lesson XVIII.

DUPLICATION OF WORDS (ಒತ್ತುಮಾತು *ottumātu*)

This connotes the compounding of one word with another which has a somewhat similar sound and a related, though not always identical, meaning ; as, ಮಕ್ಕಳುಮರಿಗಳು *makkaḷumari-gaḷu*, children and infants ; ದವಸಧಾನ್ಯ *davasadhānya*, crops of different kinds : ದನಕರುಗಳು *danakarugaḷu* cattle and calves ; ಬಂಧುಬಾಂಧವ *bandhubāndhava*, relations and kinsfolk, kith and kin ; ನಂಟರಿಷ್ಟರು *naṇṭarishṭaru*, relations and friends ; ಮೊತ್ತಮೊದಲು *mottamodalu*, the very first ; ನಟ್ಟನಡುವೆ *naṭṭanaḍuve*, the very middle ; ಕಟ್ಟಕಡೆ *kaṭṭakaḍe*, the very end ; etc.

The last three examples given above may be explained as examples of *dvirukti*, ಮೊತ್ತ *motta* being merely a modified form of ಮೊದ *moda*, contracted from ಮೊದಲು *modalu*, ನಟ್ಟ *naṭṭa* a modified from of ನಡು *naḍu*, and ಕಟ್ಟ *kaṭṭa* a modification of ಕಡೆ *kaḍe*. Some of the combinations also may be regarded as examples of ದ್ವಂದ್ವಸಮಾಸ *dvandvasamāsa* (see pp. 76 f.), to which class of compounds belong such expressions as ಕಷ್ಟನಷ್ಟ *kashṭanashṭa*, trouble and loss ; ಸುಖದುಃಖ *sukhaduḥkha*, ease and grief.

A second kind of duplication is the compounding of one word with another of similar sound but having no meaning of its own. The following are frequently met with : ಆಟಪಾಟಗಳು *āṭapāṭagaḷu*, games and sports ; ಮಕ್ಕಳುಗಿಕ್ಕಳು *makkaḷugikkaḷu*, 'brats and babies' ; ವ್ಯಾಪಾರಸಾಪಾರ *vyāpārasāpāra*, merchandise and trade ; ಹಣ್ಣುಹಂಪಲು *haṇṇuhampalu*, fruits of different kinds ; ಹಳ್ಳಿಪಳ್ಳಿಗಳು *haḷḷipaḷḷigaḷu*, villages and hamlets. This usage which has a counterpart in the English expressions, 'toiling

and moiling,' 'tag-rag,' 'hurrying and scurrying,' 'wear and tear,' is often resorted to in connection with the use of English words in vernacular conversation ; thus, ವೈಟ್‌ವಾಷ್ ಗೀಟ್‌ವಾಷ್ *veiṭvāsh gīṭvāsh*, white-wash and the like ; ಪಿಟಿಲ್ ಗಿಟಿಲ್ *piṭil giṭil*, fiddles and other instruments The student may frame similar duplications to almost any extent.

EXERCISE XXVI

A. Translate into English :—

1. ಸ್ವಾಮಿಾ, ನಿನಗೆ ಮನಸ್ಸಿದ್ದರೆ ನನ್ನನ್ನು ಶುದ್ಧಮಾಡಬಲ್ಲಿ ; ಮನಸ್ಸುಂಟು ; ಶುದ್ಧನಾಗು. 2. ತೊಟ್ಟಿಲು ಮನೆಯ ಮಧ್ಯದಲ್ಲಿ ತೂಗ ಕಟ್ಟಲ್ಪಟ್ಟಿದೆ. 3. ರಾಜರೂ ರಾಜಕುಮಾರರೂ ಊರಿಗೆ ಬರಲು ಊರಿನವರೆಲ್ಲರೂ ಅವರನ್ನು ನೋಡುವುದಕ್ಕೆ ಗುಂಪುಗುಂಪಾಗಿ ನೆರೆದಿದ್ದರು. 4. ನಾನು ಈ ಊರಿಗೆ ಬಂದಾಗಿನಿಂದ ನೀವು ನನಗೆ ಮಾಡಿರುವ ಎಣಿಸಲಾಗದಷ್ಟು[1] ಉಪಕಾರಗಳನ್ನು ಎಂದೆಂದಿಗೂ ಮರೆಯಲಾರೆನು. 5. ಜನರಲ್ಲಿ ವಿದ್ಯೆಯೂ ಭಕ್ತಿಯೂ ಅಭಿವೃದ್ಧಿಯಾಗುವುದರಲ್ಲಿ ಸಾತ್ವಿಕರೆಲ್ಲರೂ ಹರ್ಷಗೊಳ್ಳದೆ ಇರಲಾರರು. 6. ಕೆಲವರು ತಮ್ಮ ಚಿಕ್ಕ ಚಿಕ್ಕ ಮಕ್ಕಳನ್ನು ಯೇಸುವಿನಿಂದ ಮುಟ್ಟಿಸುವುದಕ್ಕಾಗಿ ಆತನ ಬಳಿಗೆ ಎತ್ತಿಕೊಂಡು ಬರಲು ಆತನ ಶಿಷ್ಯರು ಅವರನ್ನು ಗದರಿಸಿದರು. 7. ಈ ಮಗುವಿಗೆ ಏನಾಗಿದೆಯೋ ನನಗೆ ಗೊತ್ತಿಲ್ಲ. ಅದು ಮೂರು ದಿವಸಗಳಿಂದ ಹಾಲನ್ನು ಕುಡಿಯಲೊಲ್ಲದೆ ದಿನದಿನಕ್ಕೆ ಬಡವಾಗುತ್ತಾ ಇದೆ. ಅದರ ಸ್ಥಿತಿಯನ್ನು ನೋಡಿ ಬಹಳ ವ್ಯಸನವಾಗಿದೆ. 8. ಈ ಮಹಾತ್ಮರು ಜನೋಪಕಾರಿಗಳಾಗಿದ್ದು[2] ಬಡಬಗ್ಗರಿಗೆ ದಾನಧರ್ಮಗಳನ್ನು ಕೊಡುತ್ತಾ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಪ್ರೋತ್ಸಾಹಪಡಿಸುತ್ತಾ ದಿಕ್ಕಿಲ್ಲದವರೆಲ್ಲರಿಗೂ ಸಹಾಯಮಾಡುತ್ತಾ ದೇಶದಲ್ಲೆಲ್ಲಾ ಒಳ್ಳೇ ಹೆಸರನ್ನು ಪಡೆದುಕೊಂಡರು. 9. ಹದಿನಾರು ವರುಷಗಳಿಗಿಂತ ಮೇಲ್ಪಟ್ಟವರನ್ನು ಮಾತ್ರ ಈ ಪರೀಕ್ಷೆಗೆ ಬರಗೊಡಿಸುವರು ; ಅದರ ಒಳಪಟ್ಟವರು ಬರಲಾರರು. 10. ಅಯ್ಯಾ, ನಾನು ಏನು ಮಾಡಲಿ ? ನನಗೆ ಮನೆಯೂ ಇಲ್ಲ, ಊಟಾ ಮೊದಲಾದ ಉಪಚಾರಗಳನ್ನು ಮಾಡಲಿಕ್ಕೆ ಸ್ನೇಹಿತರೂ ಇಲ್ಲ. ನನ್ನ ಸ್ಥಿತಿಯು ದಿನದಿನಕ್ಕೆ ಹೆಚ್ಚೆಚ್ಚು ದೌರ್ಭಾಗ್ಯವಾಗುತ್ತಿರಲು ನಾನು ಇನ್ನು ಹೀಗೆ ಬದುಕಲಾರೆನು.

B. Translate into Kanarese :—

1. You cannot come to the place to which I am going. 2. He-who-is-sent is not greater than he-who-sent (him).

[1] ಎಣಿಸಲು ಆಗದ ಅಷ್ಟು. [2] ಜನೋಪಕಾರಿ = ಜನ + ಉಪಕಾರಿ *i.e.*, ಜನರಿಗೆ ಉಪಕಾರಿ.

3. Many new[1] articles which have come from Bombay are in the shop. Let us go to see them. 4. Let little children come to me[2]; do not hinder them[3]; the kingdom of God is of such-as-these. 5. How much expense may be-involved[4] in building[5] this house? Have you enough money for it? 6. Every one who magnifies himself will be humbled; he who humbles himself will be magnified. 7. You have not done the work that (you) ought to have done: you have done the work that (you) ought not to have done. 8. I may have spoken in that manner. As so much time has passed[6] since that conversation took-place[7] I do not remember.[8] 9. We cannot refrain-from-encouraging[9] all attempts which the people make for their-own advancement. 10. Have you finished the work which I appointed? I have not finished (it). Though I tried to do it, fever and headache came-on,[10] and I was unable to do it, and had to[11] lie-down quietly.

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[1] Say: new new. [2] to my nearness. [3] do not make hindrance to them. [4] ಹಿಡಿ (active), how much expense may it seize? *or* ಮುಟ್ಟು, to how much expense may it reach? [5] infin. in ಅಲು. [6] ಆಗು. [7] ನಡೆ. [8] Say: I have not so much recollection. [9] be-not-encouraging. [10] ಉಂಟಾಗು. [11] it became necessary to.

CHAPTER IV

The first two Lessons of this Chapter are devoted to the study of the forms and idiomatic uses of Kanarese irregular verbs, a classified list of which is to be found in Appendix III. In the remaining Lessons *Sandhi* and *Samāsa*, which have already been partially dealt with, are explained in detail.

LESSON XXVII

IRREGULAR VERBS

Class I

Of the verbs regarded in the modern language as irregular only two, ಆಗು *āgu*, to become, and ಹೋಗು *hōgu*, to go, follow the analogy of first conjugation verbs in having final ಇ *i* in the past verbal participle. These verbs have already been discussed in Lessons XXII, XXIII, XXV.

With regard to other verbs, the student should bear in mind the following facts:

(1) 'Irregularity' generally occurs in the past verbal participle, the form of which determines also that of the past relative participle and of all parts of the verb based upon these two forms. In the list in Appendix III, the form of the past verbal participle only is given: the past relative participle is obtained from it by substituting ಅ *a* for the final ಉ *u*. Irregularities which do not naturally follow from these forms are specially noticed.

(2) In old Kanarese ದು *du* was the regular ending of the past verbal participle. Hence the second conjugation is really more characteristic of the Kanarese language than the first. The amount of variation from the type of the second conjugation in some verbs is simply the substitution of ತು *tu* for ದು *du* as the termination of the past verbal participle. See App. III, Class II.

(3) In old Kanarese, verbal roots ending in consonants were frequent. They are disguised in modern Kanarese by the addition of a euphonic ಉ *u*. Thus the modern ಕಾಣು *kāṇu* represents an earlier ಕಾಣ್ *kāṇ*, to see; ಬೀಳು *bīḷu* represents ಬೀಳ್ *bīḷ*, to fall; etc. These roots really belong to the second conjugation, and their variation from the first conjugation type, to which they apparently, but not really, belong, is not in the true sense of the word an irregularity. See App. III, Class III. Other variations from type are occasioned by considerations of euphony.

Class II

Verbs of this class follow the type of ಕರೆ *kare*, with the exception that the past verbal participle ends in ತು *tu*, instead of in ದು *du*. The past relative participle, past tense, and future conditional tense are similarly affected. None of these verbs calls for special comment except

ಕುರಿ *kuri*, to aim, regard, give attention to[1]

The past verbal participle ಕುರಿತು *kuritu*, is used almost as if it were a postposition attached to the accusative case, having the meaning 'with respect to, concerning, regarding.' Similarly in English the participles 'concerning,' 'regarding,' are often looked upon as if they were prepositions. Examples: ನೀವು ದೇವರನ್ನು ಕುರಿತು ಯಾವ ಅಭಿಪ್ರಾಯ ಪಟ್ಟಿರುತ್ತೀರಿ? *nīvu dēvarannu kuritu yāva abhiprāya paṭṭiruttīri*, what opinion have you formed regarding God? ರಾಮನನ್ನು ಕುರಿತ ಒಂದು ಕಥೆಯನ್ನು ಕೇಳಿದ್ದೇನೆ *rāmanannu kurita ondu katheyannu kēḷiddhēne*, I have heard a story respecting Rama.

Class III

This class consists of verbs the roots of which originally ended in one or other of the consonants ನ್ *n*, ಯ್ *y*, ರ್ *r*, ಲ್ *l*, ಳ್ *ḷ*. In App. III it is divided into three sections: (*a*) verbs of which the root undergoes no change by reason of the addition of the participial ending ದು *du* or ತು *tu*; as, ಅನ್ *an* + ದು *du* = ಅನ್ದು (ಅಂದು) *andu*; ಕೊಯ್ *koy* + ದು *du* =

[1] Note the noun form ಕುರಿ *kuri*, an aim, object, butt, more commonly found in the form ಗುರಿ *guri*.

ಕೊಯ್ದು *koydu*; ಬೆವರ್ *bevar* + ತು *tu* = ಬೆವರ್ತು *bevartu*; (*b*) verbs the roots of which suffer elision of their final consonant when the participial ending is attached; *e.g.*, ಆನ್ *ān*—ನ್ *n* + ತು *tu* = ಆತು *ātu*; ಕುಳಿರ್ *kuḷir*—ರ್ *r* + ತು *tu* = ಕುಳಿತು *kuḷitu*; ಆಯ್ *ay*—ಯ್ *y* + ದು *du* = ಆದು *ādu*[1]; (*c*) verbs in which the final consonant of the root is replaced by another consonant when the participial ending is attached. Thus the final ರ್ *r* of ಇರ್ *ir*, to be, becomes ದ್ *d*, and the participle is ಇದ್ದು *iddu*, not ಇರ್ದು (ಇರ್ದು) *irdu*: so ನಿಲ್ *nil*, to stand, has its participle in the form ನಿನ್ತು (ನಿಂತು) *nintu*, not ನಿಲ್ತು *niltu*.

Class III (*a*).

The most important verbs of this class are ತಿನ್ನು *tinnu*, to eat, and ಅನ್ನು *annu* (ಎನ್ನು *ennu*), to say.

ತಿನ್ನು *tinnu*, to eat.

The past verbal participle is ತಿಂದು *tindu*. In addition to the common usage (= to eat), the word has a metaphorical use, = to receive, undergo; as in the expressions ಪೆಟ್ಟು ತಿನ್ನು *peṭṭu tinnu*, to be beaten (ಪೆಟ್ಟು *peṭṭu* = a blow); ಲಂಚ ತಿನ್ನು *lañcha tinnu*, to take bribes (ಲಂಚ *lañcha* = a bribe).

ಅನ್ನು *annu*, ಎನ್ನು *ennu*, to say

The following irregular forms must be noticed:

Verbal Part.	Pres. & Fut.	ಅನ್ತ *anta*, ಎಂತ *enta* These are apparently abbreviations of ಅನ್ನುತ್ತ *annutta*, ಎನ್ನುತ್ತ *ennutta*, though they are regarded by some authorities as irregular past verbal participles.
	Past	ಅಂದು *andu*, ಎಂದು *endu*
Rel. Part.	Pres. & Fut.	ಅಂಬ *amba*, ಎಂಬ *emba* The regular forms ಅನ್ನುವ *annuva*, ಎನ್ನುವ *ennuva*, are also in use.
	Past	ಅಂದ *anda*, ಎಂದ *enda*

[1] It will be observed that verbs with stems ending in ಯ್ *y* follow the modes of both (*a*) and (*b*).

An irregular form ಅಂತೆ *ante* is in use, with the meaning 'they say.' For an example of its use see page 226. It is held to be either (1) an emphatic form of the present verbal participle ಅಂತ *anta*, or (2) an emphatic form of the word ಅಂತು *antu*, contracted from ಅಂದಿತು *anditu*, past tense 3rd sing. neut.

IDIOMATIC USES OF ಅನ್ನು *annu*

Simple Use of the Verb

The verb ಅನ್ನು *annu* (ಎನ್ನು *ennu*) in any of its forms is used in reporting speech, being added at the conclusion of the reported sentence; as, ಬಾ ಅನ್ನುತ್ತಾನೆ *bā annuttāne*, he says, 'come'; ಇಲ್ಲವೆಂದರು *illavandaru*, they said, 'no'; ಎಲ್ಲರೂ ಹೊರಗೆ ಹೋದರು ಅಂದಾರು *ellarū horage hōdaru andāru*, they may say, 'everybody has gone out.'

The Verbal Participles ಎಂದು *endu*, etc., in Reported Speech

The past verbal participle ಎಂದು *endu*, or the present verbal participle ಎಂತ *enta*, ಅಂತ *anta*, is joined with any other verb of speaking, such as ಹೇಳು *hēḷu*, ನುಡಿ *nuḍi*, ತಿಳಿಸು *tiḷisu*, ಉಸಿರು *usiru*, etc. In the examples given above it is inadmissible to say ಬಾ ಹೇಳುತ್ತಾನೆ *bā hēḷuttāne*, ಇಲ್ಲ ಹೇಳಿದರು *illa hēḷidaru*, ಎಲ್ಲರೂ ಹೊರಗೆ ಹೋದರು ತಿಳಿಸ್ಯಾರು *ellarū horage hōdaru tiḷisyāru*; we must say ಬಾ ಎಂದು ಹೇಳುತ್ತಾನೆ *bā endu hēḷuttāne*, ಇಲ್ಲವಂತ[1] ಹೇಳಿದರು *illavanta hēḷidaru*, ಎಲ್ಲರೂ ಹೊರಗೆ ಹೋದರೆಂತ ತಿಳಿಸ್ಯಾರು *ellarū horage hōdarenta tiḷisyāru*.

This usage, which often presents considerable difficulty to beginners, is similar to the old-fashioned English usage, 'he answered and said'—only that in Kanarese we say, 'he said and answered.' Some of the difficulty disappears if the verbs

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[1] A frequent mistake in pronunciation is to aspirate the final consonant of this word, giving it the sound of ಅಂಥ *antha*. If, however, it is followed by a verb which begins with ಹ್ *h*, the final dental consonant of ಅಂತ *anta* may be aspirated by coalescing with the following ಹ್ *h*; as, ಅಂಥೇಳಿದರು *anthēḷidaru* for ಅಂತ ಹೇಳಿದರು *anta hēḷidaru*. This applies to conversation only, not to the written language.

ಹೇಳು *hēḷu*, etc., be regarded as meaning 'to speak,' while ಅನ್ನು *annu* (ಎನ್ನು *ennu*) means 'to say.' In translating into English, the word ಎಂದು *endu* (ಎಂತ *enta*, ಅಂತ *anta*) is left out. It is equivalent to the inverted commas which mark a direct quotation in English.

There is no difference in usage between the three forms ಎಂದು *endu*, ಎಂತ *enta*, ಅಂತ *anta*, which are completely interchangeable. Notice that ಅಂದು *andu* is not used in this construction. It appears to be used only in composition with ಕೊಳ್ಳು *koḷḷu*; as, ಅಂದುಕೊಂಡನು *andukoṇḍanu*, he said within (*or* to, *or* about) himself.

When two or more co-ordinate noun clauses precede one final verb of saying, etc., each ends in ಎಂದೂ *endū* or ಎಂತಲೂ *entalū*, (the latter form being produced by the addition of ಊ *ū* to ಎಂತ *enta* with euphonic ಲ್ *l* inserted).

The usage described in the above paragraph is extended to a great variety of verbs indicating such meanings as asking, commanding, thinking, intending, hoping, fearing, imagining, calling, writing, shewing, appearing, etc.

As these verbs are frequently followed in English by noun clauses introduced by the conjunction 'that,' munshis with an imperfect knowledge of English are apt to tell beginners that ಎಂದು *endu* means 'that'—a very inadequate and misleading explanation. As such noun clauses are frequently introduced by 'lest,' 'whether,' 'if,' etc., it would be equally true to say that ಎಂದು *endu* might be translated by any one of these words. Examples: ಆ ಊರಿಗೆ ಹೋಗುವೆನೆಂದು ಮನಸ್ಸು ಮಾಡಿಕೊಂಡಿದ್ಧೇನೆ *ā ūrige hōguvenendu manassu māḍikoṇḍiddhēne*, I have made up my mind that I will go to that town; ಅವನು ಬರುವುದಿಲ್ಲವೆಂದು ಭಾವಿಸಿಕೊಂಡು ವ್ಯಸನಪಟ್ಟರು *avanu baruvudillavendu bhāvisikoṇḍu vyasanapaṭṭaru*, thinking that he would[1] not come, they were sorry; ಅವನು ಬರುತ್ತಾನೆಂದು ತಿಳಿದುಕೊಂಡು ಸಂತೋಷಪಟ್ಟರು *avanu baruttānendu tiḷidukoṇḍu santōshapaṭṭaru*, knowing that he was coming, they were glad; ದೇವರು ಒಬ್ಬನೇ ಆಗಿದ್ಧಾನೆ ಎಂದು ಶಾಸ್ತ್ರದಲ್ಲಿ ಬರೆದಿದೆ *dēvaru obbanē āgiddhāne endu śāstradalli baradide*, it is written in the

[1] For the tense see the para. on 'Direct and Indirect Speech,' pp. 218ff.

Śāstra that God is one; ಒಬ್ಬರೂ ಮಾತನಾಡಬಾರದೆಂದು ಅಪ್ಪಣೇಮಾಡಿದೆನು *obbarū mātanāḍabāradendu appaṇēmāḍidenu*, I commanded that no one should speak; ಮಳೆಯು ಬರುವುದೆಂದು[1] ತೋರುತ್ತದೆ *maḷeyu baruvudendu tōruttade*, it appears that rain will come; ನಾವು ವಾರದ ಮೊದಲನೆಯ ದಿವಸವನ್ನು ಭಾನುವಾರವೆಂದು ಹೇಳುತ್ತೇವೆ *nāvu vārada modalaneya divasavannu bhānuvāravendu hēḷuttēve*, we call the first day of the week *bhānuvāra* (Sunday); ಯಾವಾಗ ಬರಬೇಕು ಎಂದು ಕೇಳಿದೆನು *yāvāga barabēku endu kēḷidenu*, I asked when I (thou, he, etc.) must come; ಅವರು ನನ್ನನ್ನು ಕಳ್ಳನೆಂದು ಹೇಳಿದರು *avaru nannannu kaḷḷanendu hēḷidaru*, they called me a thief, *or*, they said that I was a thief.

ಎಂದು *endu* used in Translating Clauses of Reason

The verb expressing the idea of saying, thinking, etc., may be omitted when it is followed by another verb giving the effect of the saying, thought, etc. Thus, for ಅವನು ಬರುವುದಿಲ್ಲವೆಂದು ಭಾವಿಸಿ ಕೊಂಡು ವ್ಯಸನಪಟ್ಟರು *avanu baruvudillavendu bhāvisikoṇḍu vyasana paṭṭaru*, we may have ಅವನು ಬರುವುದಿಲ್ಲವೆಂದು ವ್ಯಸನಪಟ್ಟರು *avanu baruvudillavendu vyasanapaṭṭaru*. In this case ಎಂದು *endu* has its full force, 'saying,'—they were sorry, saying, 'he will not come,' *or*, they were sorry that (because) he was not coming. In this way the construction with ಎಂದು *endu*, either by itself or followed by such a verb as ಹೇಳು *hēḷu*, ತಿಳಿದುಕೊಳ್ಳು *tiḷidukoḷḷu*, ನೆನಸು *nenasu*, etc., is a frequent method of translating an English subordinate clause of reason, where the reason is subjective rather than objective. Thus, ಅವರು ನಮ್ಮನ್ನು ಹುಡುಕಿ ಬರಲಿಲ್ಲವೆಂದು ಮನೆಗೆ ಹೋದರು *avaru nammannu huḍuki baralillavendu manege hōdaru*, they sought us, and saying, 'they did not come,' went home, *or*, they sought us and went home because (as they thought) we did not come; but, ನಾವು ಬರಲಿಲ್ಲ ಆದುದರಿಂದ ಅವರು ಮನೆಗೆ ಹೋದರು *nāvu baralilla ādudarinda avaru manege hōdaru*, we did not come, therefore they went home, *or*, they went home because (as a matter of fact) we did not come.

[1] The same sense is given by ಬರುವುದಾಗಿ *baruvudāgi*.

ಎಂದು *endu* used in Translating Final and Jussive Clauses

This construction of ಎಂದು *endu*, particularly when it follows ಬೇಕು *bēku*, is the best way of rendering an English phrase or clause expressing purpose. Thus the sentence given above, ಆ ಊರಿಗೆ ಹೋಗುತ್ತೇನೆಂದು ಮನಸ್ಸು ಮಾಡಿಕೊಂಡಿದ್ಧೇನೆ *ā ūrige hōguttēnendu manassu māḍikoṇḍiddhēne*, may be translated, 'I have made up my mind to go to that town.' So, ನಿಮ್ಮ ಮನೆಯನ್ನು ನೋಡಬೇಕೆಂದು ಬಂದೆನು *nimma maneyannu nōḍabēkendu bandenu*, I have come in order to see your house, *lit.*, I came saying, 'I must see your house.'

ಬೇಕು *bēku* combined with ಎಂದು *endu* and followed by the verb ಇರು *iru*, to be, expresses purpose; as, ಮೈಸೂರಿಗೆ ಹೋಗಬೇಕೆಂದಿದ್ಧೇನೆ *meisūrige hōgabēkendiddhēne*, I intend to go to Mysore, *lit.*, having said, '(I) must go to Mysore,' I am.

The combination of ಬೇಕು *bēku* with ಎಂದು *endu* also expresses the meaning of an English infinitive dependent on verbs of asking, praying, commanding, forbidding etc.; as, ಅವರಿಗೆ ಹೋಗಬೇಕೆಂದು ಅಪ್ಪಣೇಕೊಟ್ಟೆನು *avarige hōgabēkendu appaṇēkoṭṭenu*, I ordered them to to go, *lit.*, I gave them an order saying, '(you) must go'; ದೇವರೇ, ನಮ್ಮನ್ನು ರಕ್ಷಿಸಬೇಕೆಂದು ನಿನ್ನನ್ನು ಬೇಡಿಕೊಳ್ಳುತ್ತೇವೆ *dēvarē, nammannu rakshisabēkendu ninnannu bēḍikoḷḷuttēve*, O God, we beseech Thee to save us, *lit.*, we beseech Thee, O God, saying, '(Thou) must save us'; ದೇವರು ಯೆಹೂದ್ಯರಿಗೆ ವಿಗ್ರಹಗಳನ್ನು ಪೂಜಿಸಬಾರದೆಂದು ಆಜ್ಞಾಪಿಸಿದನು *dēvaru yehūdyarige vigrahagaḷannu pūjisabāradendu ājñāpisidanu*, God forbade the Jews to worship images, *lit.*, God commanded the Jews, saying, '(you) must not worship images.'

ಬೇಕೆಂದು *bēkendu* (ಬೇಕಂತ *bēkanta*), without any preceding word in close connection, means 'intentionally, on purpose'; as, ಬೇಕೆಂದು ಇದನ್ನು ಮಾಡಿದರು *bēkendu idannu māḍidaru*, they did this on purpose, *lit.*, they did this, saying, '(I) want (to do it).' ಬೇಕಾಗಿ *bēkāgi* is used in the same sense.

Direct and Indirect Speech

As a general rule, in translating English indirect speech into Kanarese, we must change to direct speech, giving, with rare exceptions to be noted below, the actual words of the speaker who is being reported. Thus, in translating 'I said that I would come on the next day,' we must first change into the direct form, "I said, 'I will come to-morrow,'" and translate ನಾಳೆ ಬರುತ್ತೇನೆಂದು ಹೇಳಿದೆನು *nāḷe baruttēnendu hēḷidenu*. So, 'I told them that they would see me at four o'clock' is ನಾನು ಅವರಿಗೆ ನಾಲ್ಕು ಘಂಟೆಗೆ ನನ್ನನ್ನು ನೋಡುವಿರಿ ಎಂದು ಹೇಳಿದೆನು *nānu avarige nālku ghanṭege nannannu nōḍuviri endu heḷidenu.* This sentence, however, is ambiguous in English, and requires the context in order that we may know whether 'they' refers to the same persons as 'them,' or to different persons. The translation given represents the former sense; the latter sense is given by ನಾನು ಅವರಿಗೆ ನಾಲ್ಕು ಘಂಟೆಗೆ ನನ್ನನ್ನು ನೋಡುವರೆಂದು ಹೇಳಿದೆನು *nānu avarige nālku ghanṭege nannannu nōḍuvarendu hēḷidenu.* 'The master told the pupil to read the first lesson,' is ಉಪಾಧ್ಯಾಯನು ವಿದ್ಯಾರ್ಥಿಗೆ (*or* ವಿಧ್ಯಾರ್ಥಿಯನ್ನು ಕುರಿತು *or* ವಿದ್ಯಾರ್ಥಿಯನ್ನು ನೋಡಿ) ಮೊದಲನೆಯ ಪಾಠವನ್ನು ಓದು ಎಂದು (*or* ಓದಬೇಕು ಎಂದು *or* ಓದುವ ಹಾಗೆ) ಹೇಳಿದನು *upādhyāyanu vidyārthige* (*vidyārthiyannu kuritu, vidyārthiyannu nōḍi*) *modalaneya pāṭhavannu ōdu endu* (*ōdabēku endu, ōduvahāge*) *hēḷidanu.* 'I called (to) them to come to my house' is ನಾನು ಅವರನ್ನು ನನ್ನ ಮನೆಗೆ ಬನ್ನಿರಿ ಎಂದು (ಬರಬೇಕೆಂದು, ಬರುವಹಾಗೆ) ಕರೆದೆನು *nānu avarannu nanna manege banniri endu* (*barabēkendu, baruvahāge*) *karedenu.* 'I told (them) to go to their house,' ನಿಮ್ಮ ಮನೆಗೆ ಹೋಗಿರಿ (ಹೋಗಬೇಕು) ಎಂದು ಹೇಳಿದೆನು *nimma manege hōgiri* (*hōgabēku*) *endu hēḷidenu.* 'He asked us when we had come,' ಆತನು ನಮ್ಮನ್ನು ಯಾವಾಗ ಬಂದಿರಿ ಎಂದು ಕೇಳಿದನು *ātanu nammannu yāvāga bandiri endu kēḷidanu.*

A species of indirect speech may be used when a speaker is reported in the third person as making a statement referring to himself. If it is required to translate into Kanarese, 'he told them that he was going away the following week, and that they must come to him on Saturday,' according to the preceding

paragraph we must say, ಆತನು ಅವರಿಗೆ ಬರುವ ವಾರ ನಾನು ಹೋಗುವಹಾಗಿದ್ಧೇನೆ, ನೀವು ಶನಿವಾರ ನನ್ನ ಬಳಿಗೆ ಬರಬೇಕೆಂದು ಹೇಳಿದನು *ātanu avarige baruva vāra nānu hōguvahāgiddhēne, nīvu śanivāra nanna baḷige barabēkendu heḷidanu.* But it is a permissible and common custom to replace ನಾನು *nānu* by ತಾನು *tānu* and ನನ್ನ *nanna* by ತನ್ನ *tanna*, since these words refer to the subject of the principal verb ಹೇಳಿದನು *heḷidanu.* This is the case referred to at the beginning of Lesson XVII, in which ತಾನು *tānu* is used in the first person, as is made clear by the fact that the verb ಹೋಗುವಹಾಗಿದ್ಧೇನೆ *hōguvahāgiddhēne* is in the first person. So, ಆತನು ಅವರಿಗೆ ತಾನು ಇರುವಲ್ಲಿಗೆ ನೀವು ಬರಲಾರಿರಿ ಅಂದನು *ātanu avarige tānu iruvallige nīvu baralāriri andanu*, he said to them, 'you cannot come where I am.' In this sentence ನಾನು *nānu* could be used equally well in place of ತಾನು *tānu.* It is to be noticed that ತಾನು *tānu* can be used only when the subject of the principal clause is in the third person.

Exceptions. (1) When the pronoun ತಾನು *tānu* occurs in its ordinary reflexive use in the words actually used, it is retained in reported speech, although it refers to the subject of the subordinate, and not to the subject of the principal, clause. Example: ನ್ಯಾಯಾಧಿಪತಿಯು—ಇವನು ತನ್ನ ಹೆಸರನ್ನು ತಿಳಿದುಕೊಂಡವನಲ್ಲವೇ? ಎಂದು ಕೇಳಿದನು *nyāyādhipatiyu—ivanu tanna hesarannu tiḷidu koṇḍavanallavē endu kēḷidanu*, the judge enquired whether this man did not know his own name.

(2) When the pronoun ತಾವು *tāvu* is used in the second person honorific sense, for ನೀವು *nīvu*. This exception is explained in the following paragraph.

A usage more closely resembling English indirect narration occurs when ambiguity would result from the repetition of the actual words spoken; for example, "Rama said to Govinda, 'I shall tell him that you are coming,'" is, ರಾಮನು ಗೋವಿಂದನಿಗೆ—ನೀನು ಬರುತ್ತೀ ಎಂದು ಅವನಿಗೆ ತಿಳಿಸುವೆನು ಅಂದನು *rāmanu gōvindanige nīnu baruttī endu avanige tiḷisuvenu andanu.* It would, however, be better to say, ರಾಮನು ಗೋವಿಂದನಿಗೆ—ಗೋವಿಂದನು ಬರುತ್ತಾನೆಂದು ಅವನಿಗೆ ತಿಳಿಸುವೆನು ಅಂದನು *rāmanu gōvindanige—gōvindanu baruttānendu avanige tiḷisuvenu andanu.* So in the example ನೀನು ಮಾಡಿದ ತೀರ್ಪು ಸಮವಲ್ಲವೆಂದು ನನಗೆ ಹೇಳಿದರು *nīnu māḍida tīrpu*

samavallavendu nanage hēḷidaru, they told me that the decision which you made was not proper. Here the actual words of the speakers were ಅವನು ಮಾಡಿದ ತೀರ್ಪು *avanu māḍida tīrpu* ; but, as the person who made the decision is now the person spoken to, ಅವನು *avanu* is replaced by ನೀನು *nīnu*. It should be observed, however, that the sentence may be expounded in a different manner. ನೀನು ಮಾಡಿದ ತೀರ್ಪು ಸಮವಲ್ಲ *nīnu māḍida tīrpu samavalla* may be regarded as the words actually spoken, and the whole sentence would then be translated, "they said to me, 'the decision which you made is not proper,' " or, 'they told me that the decision which I had made was not proper.' In cases like this the ambiguity can be solved only by reference to the context in which the sentence occurs, or, in conversation, to the inflexion of the speaker's voice. The meaning given last would usually be rendered in Kanarese by ನಾನು ಮಾಡಿದ ತೀರ್ಪು ಸಮವಲ್ಲವೆಂದು ನನಗೆ ಹೇಳಿದರು *nānu māḍida tīrpu samavallavendu nanage hēḷidaru* ; but there are many instances in which it is possible to use either the first person or the second person to convey the same sense. The general meaning of the whole passage determines the reference of the pronoun.

Dr. Kittel gives the following illustrations (*Grammar*, p. 355) of the same semi-indirect speech. ಹೋಗಿ ಸಾಯಂಕಾಲದಲ್ಲಿ ಅವರ ಮನೆಗೆ ಊಟಕ್ಕೆ ಬರುತ್ತೇನೆಂದು ಹೇಳು *hōgi, sāyangkāladalli avara manege ūṭakke baruttēnendu hēḷu*, go and tell (him) that I will come to his house to dinner this evening ; where the actual words spoken are ಆತನು ನಿಮ್ಮ ಮನೆಗೆ ಬರುತ್ತಾನೆ *ātanu nimma manege baruttāne*. ದೊರೆ ಸಾಯಂಕಾಲದಲ್ಲಿ ತಮ್ಮ ಮನೆಗೆ ಊಟಕ್ಕೆ ಬರುತ್ತೇನೆಂದು ಹೇಳಲಿಕ್ಕೆ ನನ್ನನ್ನು ಕಳುಹಿಸಿದರು, *dore sāyangkāladalli tamma manege ūṭakke baruttēnendu hēḷalikke nannannu kaḷuhisidaru*, the gentleman sent me to say that he would come to your house to dinner this evening ; where ತಮ್ಮ *tamma* retains its honorific second person meaning, and does not refer to the subject of the principal clause. Here the intention of the gentleman is: ಸಾಯಂಕಾಲದಲ್ಲಿ ಅವರ ಮನೆಗೆ ಊಟಕ್ಕೆ ಹೋಗುತ್ತೇನೆ *sāyangkāladalli avara manege ūṭakke hōguttēne*; his words to his servant are (ಅವರ ಹತ್ತರ ಹೋಗಿ) ಸಾಯಂಕಾಲದಲ್ಲಿ ನಾನು ಅವರ ಮನೆಗೆ ಊಟಕ್ಕೆ ಬರುತ್ತೇನೆಂದು ಹೇಳು (*avara hattara hōgi*) *sāyangkāladalli nānu avara manege ūṭakke baruttēnendu hēḷu*. The messenger, in the presence of the person to

whom he is sent, naturally substitutes ತಮ್ಮ *tamma* for ಅವರ *avara*. If the messenger were stating his master's intention that he himself (the messenger) should come to that house to dinner, it is not easy to see in what other form of words he could express this meaning: the context must guide as to the precise meaning. Again, the word ತಮ್ಮ *tamma* might refer to the master who had sent the messenger, as, ದೊರೆಗಳು ಸಾಯಂಕಾಲದಲ್ಲಿ ತಮ್ಮ ಮನೆಗೆ ಊಟಕ್ಕೆ ಬರಬೇಕೆಂದು ಹೇಳಲಿಕ್ಕೆ ನನ್ನನ್ನು ಕಳುಹಿಸಿದರು *doregaḷu sāyangkāladalli tamma manege ūṭakke barabēkendu hēḷalikke nannannu kaḷuhisidaru*, the gentleman has sent me to ask you to come to dinner this evening at his house.

In involved reported sentences other devices may have to be resorted to in order to make the application of the pronouns clear. A case in point is the following verse from the New Testament: ಆಗ ಪೇತ್ರನು—ಕೋಳಿ ಎರಡು ಸಾರಿ ಕೂಗುವದಕ್ಕಿಂತ ಮುಂಚೆ ಮೂರು ಸಾರಿ ನನ್ನ ವಿಷಯವಾಗಿ ಅವನನ್ನು ಅರಿಯೆನೆಂಬದಾಗಿ ಹೇಳುವಿ ಎಂದು ಯೇಸು ತನಗೆ ಹೇಳಿದ ಮಾತನ್ನು ನೆನಪಿಗೆ ತಂದುಕೊಂಡನು *āga pētranu—kōḷi eraḍu sāri kūguvudakkinta munche mūru sāri nanna vishayavāgi avanannu ariyenembadāgi hēḷuvi endu yēsu tanage hēḷida mātannu nenapige tandukoṇḍanu*, then Peter called to memory the word which Jesus said to him, "Before the cock crows twice thou shalt thrice say with regard to me, 'I do not know him.'"

The Relative Participles ಅನ್ನುವ *annuva*, ಎಂಬ *emba*, etc.

The relative participles ಅನ್ನುವ *annuva*, ಎನ್ನುವ *ennuva*, ಅಂದ *anda*, ಎಂದ *enda*, are used in the ordinary sense and constructions of relative participles.

The alternative forms of the present relative participle ಎಂಬ *emba*, and ಎಂಬುವ *embuva*, are used to express appositional force. Thus, ರಾಮನೆಂಬ ರಾಜನು *rāmanemba rājanu*, King Rama; ಮೈಸೂರೆಂಬುವ ಪಟ್ಟಣವು *meisūrembuva paṭṭaṇavu*, the city of Mysore; ಪಾಪವೆಂಬ ರೋಗ *pāpavemba rōga*, the disease of sin; ದೇಹವೆಂಬ ಮನೆ *dēhavemba mane*, the house which is called 'body'; ಮರಣವೆಂಬ ನದಿ *maraṇavemba nadi*, the river of death.

ಎಂಬ *emba*, in this construction is to be taken in conjunction with an unexpressed subject 'people,' 'they'; thus, ರಾಮನೆಂಬ ರಾಜನು *rāmanemba rājanu* = ಜನರು ರಾಮನೆಂದು ಕರೆಯುವ ರಾಜನು *janaru rāmanendu kareyuva rājanu*,] king whom people call 'Rama.'

Note that the expression 'King Rama' can also be translated ರಾಜನಾದ ರಾಮನು *rājanāda rāmanu.*

The use of ಎಂಬ *emba,* ಎಂಬುವ *embuva,* is extended to wider appositions, as in the following: ವೈದ್ಯನೇ ನಿನ್ನನ್ನೇ ವಾಸಿ ಮಾಡಿಕೋ ಎಂಬ ಗಾದೆ *veidyanē ninnannē vasimāḍikō emba gāde,* the proverb, 'physician, heal thyself'; ಊರಿನಲ್ಲಿ ಇದ್ದರೆ ಪ್ಲೇಗು ತಮಗೆ ತಗಲುವುದೆಂಬುವ ಭಯದಿಂದ ಊರನ್ನು ಬಿಟ್ಟು ಗುಡಿಸಲುಗಳನ್ನು ಕಟ್ಟಿಸಿ ಕೊಂಡು ವಾಸಮಾಡಿದರು *ūrinalli iddare plēgu tamage tagaluvudembuva bhayadinda ūrannu biṭṭu guḍisalugaḷannu kaṭṭisikoṇḍu vāsamāḍidaru,* from fear that (lest) plague should attack them if they remained in the town, they left the town, got sheds built for themselves, and lived (in them), *lit.,* from the fear which says, 'if we remain in the town plague will attack us,' etc.; similarly we may have . . . ಎಂಬ ಸಂಶಯ *emba samśaya,* the doubt lest . . . ; . . . ಎಂಬ ನಿರೀಕ್ಷಣೆ *emba nirīkshaṇe,* the hope that . . . .

A simile is frequently rendered by an interrogative sentence followed by the expression ಎಂಬ ಹಾಗೆ *emba hāge,* or ಎಂಬಂತೆ *embante*; as, ಬಿರುಗಾಳಿ ಬೀಸುತ್ತದೋ ಎಂಬಂತೆ ಒಂದು ಶಬ್ದವುಂಟಾಯಿತು *birugāḷi bīsuttadō embante ondu śabdavuṇṭāyitu,* a sound came like a rushing wind, *lit.,* as (so that) one should say, 'does a rushing wind blow?' a sound came.

The Participial Nouns ಎಂಬವನು *embavanu*, ಎಂಬುವುದು *embuvudu*, etc.

The participial nouns ಎಂಬವನು *embavanu* (ಎಂಬುವವನು *embuvavanu*), ಎಂಬವಳು *embavaḷu* (ಎಂಬುವವಳು *embuvavaḷu*), ಎಂಬುದು *embudu* (ಎಂಬುವುದು *embuvudu,* ಎಂಬುವದು *embuvadu*), are used similarly; as, ಗೋವಿಂದನೆಂಬವನು *gōvindanembavanu,* he who is called Govinda; ಸತ್ಯವೆಂಬುದು *satyavembudu,* the quality of truth, *lit.,* the thing called truth.

A noun clause is frequently summed up in the word ಎಂಬುವುದು *embuvudu*; as, ದೇವರನ್ನು ಪ್ರೀತಿಸಬೇಕೆಂಬುವುದು ಧರ್ಮಶಾಸ್ತ್ರದ ಮುಖ್ಯವಾದ ಆಜ್ಞೆಯಾಗಿದೆ *dēvarannu prītisabēkembuvudu dharma śāstrada mukhyavāda ājñeyāgide,* 'thou shalt love God' is the chief commandment of the moral law; ತಂದೆತಾಯಿಗಳಿಗೆ ವಿಧೇಯರಾ

ಗಿರಿ ಎಂಬುವುದನ್ನು ಮಕ್ಕಳಿಗೆ ಕಲಿಸಿರಿ *tandetāyigaḷige vidhēyarāgiri embuvudannu makkaḷige kalisiri*, teach the children to be obedient to their parents, *lit.*, teach the children (the saying) 'be obedient to your parents'; ಈ ಮಾತು ಸತ್ಯವೋ ಅಲ್ಲವೋ ಎಂಬುವುದನ್ನು ವಿಚಾರಿಸಬೇಕು *ī mātu satyavō allavō embuvudannu vichārisabēku*, I (you, he, etc.) must enquire whether this saying is true or not; ಹೀಗೆ ಮಾಡಬೇಕೆಂಬುವುದಕ್ಕೆ ಕಾರಣವೇನು? *hīge māḍabēkembuvudakke kāraṇavēnu*, what is the reason why we must do so? *lit.*, what is the necessity for (the statement) '(we) must do so'? ದೇವರು ತನ್ನಲ್ಲಿ ನಂಬಿಕೆ ಇಟ್ಟವರನ್ನು ಕಾಪಾಡುತ್ತಾನೆಂಬುವುದರಲ್ಲಿ ಸಂಶಯವಿಲ್ಲ *dēvaru tannalli nambike iṭṭavarannu kāpāḍuttānembuvudaralli samśayavilla*, there is no doubt that God protects those who put confidence in Him, *lit.*, there is no doubt in (the statement) 'God protects those who trust in Him.'

A quotation is frequently concluded with the emphatic form ಎಂಬುವುದೇ *embuvudē*, '(this is) what it says.'

In many cases ಎಂಬುವುದು *embuvudu* or ಎಂಬುವುದನ್ನು *embuvudannu* may be replaced by ಎಂದು *endu*.

ಎಂದು *endu* is also interchangeable with ಎಂಬುದಾಗಿ *embudāgi* (ಎಂಬದಾಗಿ *embadāgi*, ಎಂಬುವುದಾಗಿ *embuvudāgi*, ಎಂಬುವದಾಗಿ *embuvadāgi*); as, ದೊರೆಯವರು ಆ ಕೆಲಸವನ್ನು ಮಾಡಬೇಕೆಂಬುದಾಗಿ ಅಪ್ಪಣೇಮಾಡಿದರು *doreyavaru ā kelasavannu māḍabēkembudāgi appaṇēmāḍidaru*, the gentleman ordered me (you, him, etc.) to do that work.

The Conditional Forms ಅಂದರೆ *andare*, etc.

The conditional form ಅಂದರೆ *andare* (ಎಂದರೆ *endare*), 'if one says,' is largely used in translating explanatory clauses; as, ದ್ವಿಭಾಷಿಯಂದರೆ ಎರಡು ಭಾಷೆಗಳನ್ನು ತಿಳಿದುಕೊಂಡವನು *dvibhāshiyandare eraḍu bhāshegaḷannu tiḷidukoṇḍavanu*, an interpreter, that is, one who understands two languages. The complete form of the sentence is ದ್ವಿಭಾಷಿಯಂದರ ಎರಡು ಭಾಷೆಗಳನ್ನು ತಿಳಿದುಕೊಂಡವನು ಎಂದು ಅರ್ಥವಿರುವುದು *dvibhāshiyandare eraḍu bhāshegaḷannu tiḷidukoṇḍavanu endu arthaviruvudu*, if one says 'interpreter' there is the meaning 'one who understands two languages.' Commonly the

final ಇರುವುದು *iruvudu* is omitted, and ಎಂದು ಅರ್ಥ *endu artha* contracted into the form ಎಂದರ್ಥ *endartha*, or omitted also. The question, 'what is the meaning of interpreter?' is rendered ದ್ವಿಭಾಷಿಯೆಂದರೆ ಅರ್ಥವೇನು? *dvibhāshiyandare arthavēnu*, or, ದ್ವಿಭಾಷಿಯೆಂದರೆ ಏನು? *dvibhāshiyandare ēnu*, or ದ್ವಿಭಾಷಿಯೆಂದರೇನು? *dvibhāshiyandarēnu*, if one says 'interpreter,' what is the meaning? So, ಸತ್ಯವೆಂದರೇನು? *satyavandarēnu*, what is truth?

ಅಂದರೆ *andare*, added to an interrogative word, corresponds to the English 'as follows,' 'the following,' etc. Thus, ಯಾರಂದರೆ *yārandare*, the following persons; ಯಾವುದಂದರೆ *yāvudandare*, the following thing; ಏನಂದರೆ *ēnandare*, the following thing; ಏಕಂದರೆ *ēkaṇḍare* (ಯಾಕಂದರೆ *yākandare*), the following reason; ಹೇಗಂದರೆ *hēgandare* (ಹ್ಯಾಗಂದರೆ *hyāgandare*) the following manner; ಎಷ್ಟಂದರೆ *eshṭandare*, the following number *or* amount; ಯಾವಾಗ ಅಂದರೆ *yāvāga andare*, at the time specified as follows; ಎಲ್ಲಿ ಅಂದರೆ *elli andare*, at the place specified as follows.

Examples: ಅವರು ಊರಿಗೆ ಬಂದರು ಯಾರ್ಯಾರಂದರೆ—ರಾಮ ಕೃಷ್ಣ ವೆಂಕಟ ಇವರೇ *avaru ūrige bandaru yāryārandare—rāma kṛishṇa vengkata ivarē*, the following men came to the town—Rama, Krishna, Venkata, *lit.*, they came to the town: if one asks, 'who?'—Rama, Krishna, Venkata, these men; ನಾವು ಮಾಡುವ ಕೆಲಸಕ್ಕೆ ಮೂರು ಕಾರಣಗಳಿವೆ ಅವು ಯಾವುವಂದರೆ *nāvu māḍuva kelasakke mūru kāraṇagaḷive avu yāvuvandare* . . . , there are three reasons for the deed we are doing, as follows . . . , *lit.*, there are three reasons for the deed we are doing; if one says 'what are they?' . . . . The recital of the reasons is usually concluded by one of the words ಇವೇ *ivē*, ಇವುಗಳೇ *ivugalē*, these (reasons), or ಎಂಬಿವೇ *embivē*, ಎಂಬಿವುಗಳೇ *embivugalē* (ಎಂಬ ಇವೇ *emba ivē*, ಎಂಬ ಇವುಗಳೇ *emba ivugaḷē*), namely these. ನನ್ನ ಅಭಿಪ್ರಾಯವೇನೆಂದರೆ *nanna abhiprāyavēnendare* . . . , my opinion is as follows . . . , *lit.*, my opinion if one asks, 'what (is it)?' . . . ; ನನ್ನ ತಂದೆಯವರು ನನಗೆ ಒಂದು ಕಥೆಯನ್ನು ಹೇಳಿದರು ಅದೇನಂದರೆ *nanna tandeyavaru nanage ondu katheyannu hēḷidaru adēnandare* . . . , my father told me the following story, *lit.*, my father told me a story, if

one says, 'what (was) it?' . . . The expression ಏನೆಂದರೆ *ēnandare* is very commonly used with neuter participial nouns; as, ಅವರು ಹೇಳಿದ್ದೇನೆಂದರೆ *avaru hēḷiddēnandare*—they spoke as follows, *lit.*, that which they spoke, if one says, 'what (was it)?' . . . This expression at the beginning of a quotation is equivalent to ಎಂದು ಹೇಳಿದರು *endu hēḷidaru* at the end of the quotation. It is convenient for use with extended quotations. ಏನೆಂದರೆ *ēnandare* at the beginning of a quotation is usually followed by ಎಂಬುವುದೇ (ಎಂಬುದೇ) *embuvudē* (*embudē*) at the end.

ಅದರಿಂದ ಆಗುವುದೇನೆಂದರೆ *adarinda āguvudēnandare* . . . , from that the following happens (will happen), the consequence of that is (will be) the following . . . ; ತರುವಾಯ ಆದುದೇನೆಂದರೆ *taruvāya ādudēnandare* . . . ; then the following happened . . . . An alternative method of expressing this last meaning, and one very frequently employed, is by means of ಏನಾಯಿತೆಂದರೆ *ēnāyitandare*, if one says, 'what happened?'. . . .

ಏಕೆಂದರೆ *ēkandare*, ಯಾಕೆಂದರೆ *yākandare*, ಏತಕ್ಕೆಂದರೆ *ētakkandare*, ಯಾತಕ್ಕೆಂದರೆ *yātakkandare*, if one says, 'why?' . . . , are sometimes used as equivalents for the English 'because,' 'for'; as, ಈ ಹಣ್ಣುಗಳನ್ನು ತೆಗೆದುಕೊಳ್ಳಕೂಡದು ಯಾಕೆಂದರೆ ಅವು ನಿಮ್ಮವಲ್ಲ *ī haṇṇugaḷannu tegedukoḷḷakūḍadu yākandare avu nimmavalla*, (you) must not take these fruits for they are not yours, *lit.*, (you) must not take these fruits; if (one) asks, 'why?' they are not yours.

It should be observed, however, that this Kanarese expression is not nearly so frequent as the English 'because.' In many instances a neuter participial noun in the instrumental case, or an infinitive in ಅಲು *alu*, or some construction of ಕಾರಣ *kāraṇa*, is to be preferred. Example: ನಮ್ಮ ಸ್ನೇಹಿತರು ಬಂದುದರಿಂದ ನಾವು ಸಂತೋಷಪಟ್ಟೆವು *namma snēhitaru bandudarinda nāvu santōshapaṭṭevu*, we were glad because our friends had come; or ನಮ್ಮ ಸ್ನೇಹಿತರು ಬಂದಕಾರಣ . . . *namma snēhitaru bandakāraṇa* . . . etc. The same meaning is given by ಕಾರಣವೇನೆಂದರೆ *kāraṇavēnandare*, if (one) says, 'what (was) the reason?' . . .

ಹೇಗೆಂದರೆ (ಹ್ಯಾಗಂದರೆ) *hēgandare* (*hyāgandare*) = in the following manner, as follows, thus, *lit.*, if (one) says, 'how?' . . . ;

as, ಆತನು ಅವರಿಗೆ ಒಂದು ಸಾಮ್ಯವನ್ನು ಹೇಳಿದನು ಹ್ಯಾಗಂದರೆ ಪರಲೋಕರಾಜ್ಯವು ಒಂದು ಬಲೆಗೆ ಸಮಾನವಾಗಿದೆ *ātanu avarige ondu sāmyavānnu hēḷidanu hyāgandare paralōkarājyavu ondu balege samānavagide*, He spoke a parable to them as follows: The kingdom of heaven is like a net.

ಅಂತೆ *ante*, **'they say'**

ಅಂತೆ *ante* attached to a finite verb at the conclusion of a sentence has the meaning, 'they say,' or the French *on dit*; as, ಮಹಾರಾಜರವರು ನಿನ್ನೆ ಪಟ್ಟಣಕ್ಕೆ ಬಂದರಂತೆ *mahārājaravaru ninne paṭṭaṇakke bandarante*, they say that Maharaja came to the city yesterday.

For the etymology of this form see page 214.

EXERCISE XXVII

A. Translate into English, giving, wherever possible, a rendering in both direct and indirect speech:—

1. ನಾನು ಮನೆಗೆ ಹೋಗುತ್ತೇನೆ ಅಂದಾಗ ಆತನು ನಿಮ್ಮ ಸಂಗಡ ಬರುತ್ತೇನೆಂದು ಹೇಳಿದನು. 2. ನನ್ನ ಸಹಾಯವು ನಿಮಗೆ ಬೇಕೆಂದು ತೋರುತ್ತದೆ. ನಿಮಗೇನು ಬೇಕನ್ನುತ್ತೀರಿ? 3. ಇವನು ಪೆಟ್ಟಿಗೆಯಲ್ಲಿದ್ದಂಥ ಹಣವನ್ನೆಲ್ಲಾ ತೆಗೆದುಕೊಂಡು ಓಡಿಹೋದನೆಂಬುವುದು ಸತ್ಯವೋ? 4. ತೆಗೆದುಕೊಂಡು ಹೋದನೆಂಬುವುದಕ್ಕೆ ಏನೂ ಸಂಶಯವಿಲ್ಲ; ಆದರೆ ಇವನು ತಾನು ಮಾಡಿದ ತಪ್ಪಿಗಾಗಿ ಬಹಳ ವ್ಯಸನಪಟ್ಟಿದ್ದಾನೆಂದು ಬಲ್ಲೆನು. ದಯಮಾಡಿ ಕ್ಷಮಿಸಬೇಕೆಂದು ತಮ್ಮನ್ನು ಕೇಳಿಕೊಳ್ಳುತ್ತೇನೆ. 5. ಯೇಸುವು ತನ್ನ ಶಿಷ್ಯರಿಗೆ ಹೇಳಿದ್ದೇನೆಂದರೆ—ತನ್ನನ್ನು ಹೆಚ್ಚಿಸಿಕೊಳ್ಳುವವನು ತಗ್ಗಿಸಲ್ಪಡುವನು; ತನ್ನನ್ನು ತಗ್ಗಿಸಿಕೊಳ್ಳುವವನು ಹೆಚ್ಚಿಸಲ್ಪಡುವನು. ಕರೆಯಲ್ಪಟ್ಟವರು ಬಹುಜನ; ಆಯಲ್ಪಟ್ಟವರು ಸ್ವಲ್ಪಜನ ಎಂಬುವುದೇ. 6. ಉಪಾಧ್ಯಾಯನು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಬುದ್ಧಿ ಹೇಳಿದನು ಹ್ಯಾಗಂದರೆ—ಒಳ್ಳೇ ಹುಡುಗರು ಇತರರನ್ನು ಎಂದಾದರೂ ಬಯ್ಯುವುದಿಲ್ಲ. ಇತರರು ಅವರನ್ನು ಬಯ್ದರೂ ಕೂಡಾ ಅವರು ಸುಮ್ಮನೆ ಇರುವರು ಎಂಬುದೇ. 7. ಆತನು ಹನ್ನೆರಡು ಮಂದಿಯನ್ನು ಆಯ್ದುಕೊಂಡು ಅವರು ತನ್ನ ಸಂಗಡ ಇರಬೇಕೆಂತಲೂ ದೆವ್ವಗಳನ್ನು ಬಿಡಿಸುವ ಅಧಿಕಾರವುಳ್ಳವರಾಗಿ ಸುವಾರ್ತೆಯನ್ನು ಸಾರುವುದಕ್ಕೆ ತಾನು ಅವರನ್ನು ಕಳುಹಿಸುವೆನೆಂತಲೂ ಉದ್ದೇಶಮಾಡಿಕೊಂಡಿದ್ದನು. 8. ಸಂಧಿಯಂದರೇನು? ಸಂಧಿಯಂದರೆ ಅಕ್ಷರಗಳು ಒಂದಕ್ಕೊಂದು ಸೇರುವುದೇ ಎಂದು ಅರ್ಥ. 9. ಹೊಸೂರೆಂಬ ಗ್ರಾಮದಲ್ಲಿ ವಾಸಮಾಡಿಕೊಳ್ಳುವ ರಂಗಶೆಟ್ಟಿ ಎಂಬ ಹೆಸರುಳ್ಳ

ಒಬ್ಬಾನೊಬ್ಬ ವರ್ತಕನು ಬೇರೊಂದು ಊರಿಗೆ ಹೋಗಿ ಸಂತೆಯಲ್ಲಿ ವ್ಯಾಪಾರಮಾಡಿ ಬೇರೆ ಬೇರೆ ತರದ ಜಿನಸುಗಳನ್ನು ಕೊಂಡುಕೊಂಡು ಹಿಂತಿರುಗಿ ಬರಬೇಕೆಂದು ಬೆಳಿಗ್ಗೆ ತನ್ನ ಊರನ್ನು ಬಿಟ್ಟು ಪ್ರಯಾಣ ಮಾಡಿದನಂತೆ. 10. ರೈತರೆಲ್ಲರೂ ಮಳೆಗೋಸ್ಕರ ಅತ್ಯಾಶೆಯಿಂದ ಕಾದುಕೊಳ್ಳುತ್ತಾ ಇದ್ದಾರೆ. ಈ ವಾರದೊಳಗೆ ಮಳೆಯುಂಟಾದರೆ ಅವರು ಬಿತ್ತಿರುವ ಬೀಜವು ಒಂದು ವೇಳೆ ಮೊಳೆತೀತು. ಅದು ಆಗದಿದ್ದರೆ ಏನೂ ಮೊಳೆಯಲಾರದು.

B. Translate into Kanarese:—

1. I trust that you will not do as he did. 2. Who do men say that I am? Some say that thou art one of the prophets. 3. The boy acknowledged that the money which he had spent was not his own. 4. I went to my garden in order to pluck some flowers and return.[1] 5. Tell me how you knew that I had written this letter. 6. I asked them what they would do after they had reached the city. 7. There are reasons for my speaking in this way. I I shall not tell you what they are, for you cannot understand them. 8. I am surprised that you have forgotten so quickly the words which I spoke to you. 9. You ought to remember the words which Jesus Himself said, namely, It is more blessed[2] to give than to receive.[3] 10. I will send you the articles which you need for your work, as follows: books, paper, pens, tables, and chairs.

[1] ಬರು. [2] a greater happiness. [3] ತೆಗೆದುಕೊಳ್ಳು.

LESSON XXVIII

IRREGULAR VERBS (contd.)

Class III (*b*)

For the general characteristics of this class, see the beginning of Lesson XXVII.

Verbs in III(*b*) the roots of which end (originally) in ಯ್ *y* are found also in III(*a*); *e.g.*, ಆಯು *āyu* (ಆಯ್ *āy*), to choose, has for its past verbal participle both the forms ಆಯ್ದು *āydu* and ಆದು *ādu*.

It may be noticed that the simple verb ಸೋಲು *sōlu*, to be defeated, is less frequently used than the expression ಸೋತು ಹೋಗು *sōtu hōgu*, and ಕುಳಿರು *kuḷiru* is used practically always in the reflexive form ಕುಳಿತುಕೊಳ್ಳು *kuḷitukoḷḷu*, or ಕೂತು ಕೊಳ್ಳು *kūtukoḷḷu*. The form ಕುಂತುಕೊಳ್ಳು *kuntukoḷḷu* is now regarded as a vulgarism.

Class III (*c*)

For general characteristics see beginning of Lesson XXVII.

ಬರು *baru*, to come

ಬರು *baru*[1] to come, is used with the present verbal participle of any verb to indicate habitual action; as, ಆತನು ಜನರಿಗೆ ಉಪಕಾರ ಮಾಡುತ್ತಾ ಬಂದನು *ātanu janarige upakāra māḍuttā bandanu*, he was in the habit of conferring benefits on the people.

As already noted on page 193, ಬರು *baru*, when combined with ತೆಗೆದುಕೊಳ್ಳು *tegedukoḷḷu* and similar verbs, as ತೆಗೆದುಕೊಂಡು ಬರು *tegedukoṇḍu baru*, has the meaning 'to bring' (*lit.*, to take and come); as, ಆ ಪುಸ್ತಕವನ್ನು ತೆಗೆದುಕೊಂಡು ಬಾ *ā pustakavannu tegedukoṇḍu bā*, bring that book; ಅವರನ್ನು ಕರೆದುಕೊಂಡು ಬಂದರು *avarannu karedukoṇḍu bandaru*, they brought them with them.

[1] For the irregular forms see also p. 128.

Combined with ಹೋಗು *hōgu*, as ಹೋಗಿ ಬರು *hōgi baru*, it affords a polite mode of referring to departure, the uncombined ಹೋಗು *hōgu* being held to lack something in point of courtesy. Thus, ಹೋಗಿ ಬರುತ್ತೇನೆ *hōgi baruttēne*, I will go away and come back, is the usual formula of farewell, and is practically equivalent to 'good-bye' on the part of the person who is going away. ಹೋಗಿ ಬನ್ನಿ *hōgi banni*, is the answering 'good-bye' of the person whom he is leaving. This usage is quite independent of the probability or otherwise of return.

ಬರು *baru* is frequently used with reference to the acquisition of knowledge; as, ನಿಮಗೆ ಕನ್ನಡ ಬರುತ್ತದೋ? *nimage kannaḍa baruttadō*, do you understand Kanarese? *lit.*, does Kanarese come to you? ನನಗೆ ಓದ (ಓದುವುದಕ್ಕೆ, ಓದಲಿಕ್ಕೆ) ಬರುವುದಿಲ್ಲ *nanage ōda* (*ōduvudakke*, *ōdalikke*) *baruvudilla*, I cannot read.

The negative forms ಬಾರೆನು *bārenu*, etc., as well as indicating the negation of the meanings explained above, denote the impossibility or impropriety of an action; as, ತೆರೆಯ ಬಾರದ ಕಣ್ಣು *tereya bārada kaṇṇu*, an eye which (one) cannot open; ಕಳ್ಳತನ ಮಾಡಬಾರದು *kaḷḷatana māḍabāradu*, (thou) must not steal.

A regular form of the negative mood, ಬರೆನು *barenu*, etc., is frequently heard in conversation.

The imperative mood, 2nd pers. sing. has an irregular form ಬಾರು *bāru* (or ಬಾರ *bāra*), which is found only compounded with the terms of address ಅಪ್ಪ *appa*, ಅಮ್ಮ *amma*, ಅಯ್ಯ *ayya*, or with the interjection ಒ *o*; as, ಬಾರಯ್ಯ *bārayya*, come sir; ಬಾರೊ *bāro*, come.

ಬೀಳು *bīḷu*, to fall

Note the idiomatic uses: (*a*) ಸಂದರ್ಭ ಬೀಳು *sandarbha bīḷu*, occasion to arise, ಅವಶ್ಯ ಬೀಳು *avaśya bīḷu*, necessity to arise; (*b*) ಸರಿ ಬೀಳು *sari bīḷu*, to be in harmony with, to accord. ಬೀಳು *bīḷu* is also used of price or cost; as, ಇದರ ಕ್ರಯ ಮೂರಾಣೆ ಬೀಳುತ್ತದೆ *idara kraya mūrāṇe bīḷuttade*, the price of this is three annas.

Class IV

These verbs had originally monosyllabic roots with long vowels. The past verbal participle is formed by shortening the vowel of the root, and inserting a euphonic ನ್ *n* before the suffix ದು *du*, and ತ್ *t* before the suffix ತು *tu* ; as, ನೋ *nō*+ ನ್ *n*+ದು *du*=ನೊಂದು *nondu* ; ಸಾ *sā*+ತ್ *t*+ತು *tu*=ಸತ್ತು *sattu.*

ಈಯು *īyu*, to give

ಈಯು *īyu*, to give, forms the causal ಈಸು *īsu*, to cause to give, which is largely used in such expressions as ಈ ಸೀಸೆಯನ್ನು ತೆಗೆದುಕೊಂಡು ಆಸ್ಪತ್ರೆಗೆ ಹೋಗಿ ಔಷಧವನ್ನು ಈಸಿಕೊಂಡು ಬಾ *ī sīseyannu tegedukoṇḍu āspatrege hōgi oushadhavannu īsikoṇḍu bā*, take this bottle, go to the hospital, and bring back medicine, *lit.*, having taken this bottle, having gone to the hospital, having caused (them) to give you medicine, come. See also note on page 202.

ಸಾಯು *sāyu*, to die

ಸಾಯು *sāyu*, to die, is frequently replaced by ಸತ್ತುಹೋಗು *sattu hōgu*.

Euphemistic expressions for 'to die' in common use are ಕಾಲವಾಗು *kālavāgu*, ಗತಿಸು *gatisu* (ಗತಿಸಿ ಹೋಗು *gatisi hōgu*,) ತೀರಿ ಹೋಗು *tīri hōgu*, etc.

Class V

This class consists of two sections. In the former section, the second syllable of the dissyllabic root consists of the combination ಡು *ḍu*. Under the influence of this cerebral consonant, the dental ತ್ *t* of the past verbal participial affix is changed into the cerebral ಟ್ *ṭ*, the flat consonant (ಡ್ *ḍ*) of the root being also changed into the sharp consonant of the same class ಟ್ *ṭ*; thus, ಅಡು *aḍu*+ತು *tu*=ಅಟ್ *aṭ*+ಟು *ṭu*=ಅಟ್ಟು *aṭṭu*. In the second section, the root originally ended in the half-syllable ಣ್ *ṇ* (in one instance ಳ್ *ḷ*). The past verbal participial ending is added directly to the root, but its dental consonant (ದ್ *d*) is changed by attraction into the cerebral ಡ್ *ḍ* ; as, ಉಣ್ *uṇ*+ದು *du*=ಉಣ್ *uṇ*+ಡು *ḍu*=ಉಣ್ಡು (ಉಂಡು) *uṇḍu*.

ಕೆಡು *keḍu*, to be spoilt

This verb is found most frequently in the combination ಕೆಟ್ಟು ಹೋಗು *keṭṭu hōgu*, to be completely spoilt. The past relative participle ಕೆಟ್ಟ *keṭṭa* is the usual equivalent for the English adjective 'bad,' whether the significance is physical or moral.

ಬಿಡು *biḍu*, to leave

The verb is used, like ಹಾಕು *hāku*, and ಹೋಗು *hōgu*, in combination with past verbal participles to indicate the completeness of an action; thus, ಹೋಗಿ ಬಿಡು *hōgi biḍu*, go right away; ಎತ್ತು ಹುಲ್ಲನ್ನೆಲ್ಲಾ ತಿಂದು ಬಿಟ್ಟಿತು *ettu hullannellā tindu biṭṭitu*, the ox ate up all the grass; ಆ ಮಾತನ್ನು ಬಿಟ್ಟು ಬಿಡ ಬೇಕು *ā mātannu biṭṭu biḍa bēku*, (you) must completely leave out that word.

ಹೊರಡು *horaḍu*, to go out

This verb is frequently combined with ಹೋಗು *hōgu*; as, ಬೆಳಿಗ್ಗೆ ಹೊರಟು ಹೋದರು *beḷigge horaṭu hōdaru*, they went away in the morning.

ಕಾಣು *kāṇu*, to see, to appear

ಕಾಣು *kāṇu* (ಕಾಣ್ *kaṇ*) has the meaning of 'to see,' and also of 'to be seen, to appear'; as, ಈ ಕಣ್ಣು ಕಾಣುವುದಿಲ್ಲ *ī kaṇṇu kāṇuvudilla*, this eye does not see; ನಾನು ನಿನ್ನನ್ನು ನಿನ್ನೆ ಕಂಡೆನು *nānu ninnannu ninne kaṇḍenu*, I saw you yesterday; ಮಳೆಯು ಬರುವುದೆಂದು ನನಗೆ ಕಾಣುವುದಿಲ್ಲ *maḷeyu baruvudendu nanage kāṇuvudilla*, it does not seem to me that rain is coming.

The causal ಕಾಣಿಸು *kāṇisu* means (1) 'to cause to appear,' and (2) 'to appear, come into sight,' especially in the form ಕಾಣಿಸಿಕೊಳ್ಳು *kāṇisikoḷḷu*; as, ಅವನು ನನಗೆ ಕಾಣಿಸಿಕೊಂಡನು *avanu nanage kāṇisikoṇḍanu*, he appeared to me.

For ಕೊಳ್ಳು *koḷḷu* (ಕೊಳ್ *koḷ*) see pages 87—91; for ಪಡು *paḍu*, pages 129, 202f.

Class VI

In these verbs the second syllable of the dissyllabic root consists of the combination ಗು *gu*. The dental (ದ್ *d*) of the

past verbal participial suffix is changed into the guttural ಕ್ *k*, and the flat consonant ಗ್ *g* of the root is also changed into the sharp consonant ಕ್ *k*; as, ನಗು *nagu*+ದು *du*=ನಕ್ *nak* +ಕು *ku*=ನಕ್ಕು *nakku*.

The variant forms of past verbal participles of certain verbs of the second conjugation, given at the end of Appendix III, should be studied before the following Exercise is done.

EXERCISE XXVIII

A. Translate into English :—

1. ಕೆಟ್ಟವನೆನ್ನಿಸಿಕೊಂಡು ನೂರು ವರುಷ ಬದುಕಿರುವುದಕ್ಕಿಂತಲೂ ಒಳ್ಳೆಯವನೆನ್ನಿಸಿಕೊಂಡು ಮೂರು ದಿವಸವಿರುವುದು ಬಹಳ ಯೋಗ್ಯವಾಗಿದೆ. 2. ನೀವು ಇನ್ನುಮೇಲೆ ನನ್ನ ಮುಖವನ್ನು ಕಾಣುವುದಿಲ್ಲವೆಂದು ಆತನು ಹೇಳಿದ ಮಾತಿಗೆ ಅವರು ವಿಶೇಷವಾಗಿ ವ್ಯಥೆಪಟ್ಟು ಬಹಳವಾಗಿ ಅತ್ತರು. 3. ಮುಂಗಾರು ಮಳೆಯು ಬರಲು ರೈತರು ತಮ್ಮ ಹೊಲಗಳನ್ನು ಉತ್ತು ಕಳೆ ಕಸ ಮುಂತಾದವುಗಳನ್ನು ಕಿತ್ತು ರಾಶಿಮಾಡಿ ಸುಟ್ಟು ಬೀಜ ಬಿತ್ತುವುದಕ್ಕೆ ಭೂಮಿಯನ್ನು ಹಸನ ಮಾಡುತ್ತಿದ್ದಾರೆ. 4. ಈ ಕಾರ್ಯಗಳನ್ನು ಮಾಡಿದವನಿಗೆ ರಾಜನು ವಿಧಿಸಿದ ದಂಡನೆಯು ಬಹಳ ಕ್ರೂರವಾಗಿತ್ತು. ಅದು ಯಾವುದೆಂದರೆ ಕಾವಲುಗಾರರು ಅವನ ಎರಡು ಕೈಗಳನ್ನೂ ಎರಡು ಕಾಲುಗಳನ್ನೂ ಕತ್ತರಿಸಿ ಬಿಡಬೇಕೆಂಬುವುದೇ. 5. ಶತ್ರುಗಳು ನಮ್ಮ ದೇಶೀಯರಿಗಿಂತ ಬಲಿಷ್ಠರಾಗಿರುವುದರಿಂದ ಇವರು ಅವರಿಂದ ಸೋತುಹೋದಾರೆಂದು ಅಂಜಿಕೊಳ್ಳುತ್ತೇವೆ. 6. ರಾಜಕುಮಾರನು ಯುದ್ಧದಲ್ಲಿ ಈಟಿಯಿಂದ ಇರಿಯಲ್ಪಟ್ಟು ಬೇಗನೆ ಸತ್ತನು. 7. ಅವರು ಕಲ್ಲು ಮೊದಲಾದವುಗಳನ್ನು ತಂದು ದೂರದಿಂದ ಕಾಣುವಂತೆ ಬೆಟ್ಟದ ಶಿಖರದಲ್ಲಿ ಒಂದು ಸ್ತಂಭವನ್ನು ನೆಟ್ಟು ನಿಲ್ಲಿಸಿದರು. 8. ನಾನು ಊರಿನಲ್ಲಿ ಹಾದು ಹೋಗುತ್ತಿರುವಾಗ ಮನೇ ಬಾಗಿಲುಗಳ ಮುಂದೆ ನಿಂತುಕೊಂಡಿರುವವರು ಒಬ್ಬರಿಗೊಬ್ಬರು ನನ್ನ ವಿಷಯದಲ್ಲಿ—ನೋಡಿರಿ! ಈತನ ಮಿತ್ರರು ಈತನನ್ನು ಸರ್ವಜ್ಞನೆಂದು ಹೇಳುತ್ತಾರಲ್ಲ ಎಂದು ಹೇಳಿಕೊಳ್ಳುತ್ತಿದ್ದರು. 9. ಈ ಗ್ರಾಮಸ್ಥರು ತಮ್ಮ ಸಾಲಗಳನ್ನು ತೀರಿಸಲಾರದೆ ಹೋಗಿರುವುದರಿಂದ ತಮ್ಮ ದನಗಳಲ್ಲಿಯೂ ಹೊಲಗಳಲ್ಲಿಯೂ ಕೆಲವನ್ನು ಮಾರಿಬಿಟ್ಟು ಸಿಕ್ಕಿದ ಹಣವನ್ನು ಸಾಲಗಾರರಿಗೆ ಕೊಟ್ಟು ಮಿಕ್ಕ ಆಸ್ತಿಯಿಂದ ಜೀವನ ಮಾಡಿಕೊಳ್ಳಲಿ. 10. ಕೆಟ್ಟುದೇನಾದರೂ ಮಾಡದೆ ಅಧಿಕ ಕಷ್ಟಪಟ್ಟವರನ್ನು ನೀವು ಸನ್ಮಾನಿಸುವುದಿಲ್ಲವೋ?

B. Translate into Kanarese :—

1. What do you say? Do you not know that the king is dead? 2. Can you not rise, my friend? I am unwilling to leave

you where you have fallen and to go away. 3. Those who had encamped[1] on the river-bank were afraid to drink the river-water lest some disease should attack them. 4. Although the punishment which the king ordained was unjust and cruel, the guards were obedient to the king and killed the man. 5. He who can carry does not need a servant[2]; he who can cook does not need a wife. 6. When the townspeople heard that the army was defeated and the general dead, they mourned and wept. 7. I must first know to what extent you remember[3] the words of the old book which you have read. 8. We brought nothing into this world; and we can take nothing out of it.[4] 9. Although they conquered in the battle, after some days they will raise a still larger army and come to make war on[5] us again. 10. Which of you is the man who shews to strangers the place where the stone pillar stands?

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[1] ಇಳುಕೊಳ್ಳು. [2] Say: to him . . . a servant is not needed. [3] have put in memory. [4] from within it. [5] ಎದುರಾಗಿ (with dat).

LESSON XXIX

RECAPITULATORY

In the course of the preceding Lessons illustrations have been given of the translation into Kanarese of various kinds of English co-ordinate and subordinate clauses, and other syntactical uses. For convenience of reference similar illustrations are gathered together in this Lesson and arranged under their proper headings according to English grammar.

1. INFINITIVE MOOD

To do so is not just; *or*, it is not just to do so. ಹೀಗೆ ಮಾಡುವುದು ನ್ಯಾಯವಾಗಿರುವುದಿಲ್ಲ (ನ್ಯಾಯವಲ್ಲ) *hīge māḍuvudu nyāyavāgiruvudilla* (*nyāyavalla*) (Lesson XXII).

These children have learned to read and write. ಈ ಮಕ್ಕಳು ಓದುವುದನ್ನೂ ಬರೆಯುವುದನ್ನೂ ಕಲಿತುಕೊಂಡಿದ್ಧಾರೆ *ī makkaḷu ōduvudannū bareyuvudannū kalitukoṇḍiddhāre* (Lesson XXII).

Is there nothing here to eat? ಇಲ್ಲಿ ತಿನ್ನುವುದಕ್ಕೆ ಏನೂ ಇರುವುದಿಲ್ಲವೋ? *illi tinnuvudakke ēnū iruvudillavō* (Lesson XXII).

Do you wish to go there? ಅಲ್ಲಿಗೆ ಹೋಗುವುದಕ್ಕೆ ನಿನಗೆ ಇಷ್ಟವಿದೆಯೋ? (ಮನಸ್ಸುಂಟೋ?) *allige hōguvudakke ninage ishṭavideyō* (*manassuṇṭō*), ಅಲ್ಲಿಗೆ ಹೋಗಬೇಕೆಂಬುವುದು ನಿನಗೆ ಇಷ್ಟವಾಗಿದೆಯೋ? *allige hōgabēkembuvudu ninage ishṭavāgideyō*, ಅಲ್ಲಿಗೆ ಹೋಗಬೇಕೆಂಬುವ ಇಷ್ಟವು ನಿನಗೆ ಇರುವುದೋ? *allige hōgabēkembuva ishṭavu ninage iruvudō*, ಅಲ್ಲಿಗೆ ಹೋಗಬೇಕೆಂದು ಇಷ್ಟಪಡುತ್ತೀಯಾ? *allige hōgabēkendu ishṭapaḍuttīyā* (Lessons XXII, XXVII).

I wish him to go. ಅವನು ಹೋಗಬೇಕೆಂದು ನನಗೆ ಇಷ್ಟವಿದೆ *avanu hōgabēkendu nanage ishṭavide* (Lesson XXVII).

I have come (in order) to see you. ತಮ್ಮನ್ನು ನೋಡುವುದಕ್ಕಾಗಿ (ನೋಡಬೇಕೆಂದು) ಬಂದೆನು *tammannu nōḍuvudakkāgi* (*nōḍabēkendu*) *bandenu* (Lessons XXII, XXV, XXVII).

He told me to go home. ಮನೆಗೆ ಹೋಗೆಂದು (ಹೋಗಬೇಕೆಂದು) ನನಗೆ ಹೇಳಿದನು *manege hōgendu* (*hōgabēkendu*) *nanage hēḷidanu* (Lesson XXVII).

He promised to write the following week. ನಾಳೇವಾರ ಬರೆಯುತ್ತೇನೆಂದು ಮಾತುಕೊಟ್ಟನು *nāḷēvāra bareyuttēnendu mātu koṭṭanu* (Lesson XXVII).

It is time to go home. ಮನೆಗೆ ಹೋಗುವ (ಹೋಗಬೇಕಾದ) ಹೊತ್ತಾಯಿತು *manege hōguva* (*hōgabēkāda*) *hottāyitu* (Lesson XXI).

It is too late (past the time) to go home. ಮನೆಗೆ ಹೋಗುವುದಕ್ಕೆ ಹೊತ್ತಾಯಿತು *manege hōguvudakke hottāyitu* (Lesson XXII); or we may have ಹೊತ್ತು ಮೀರಿ ಹೋಯಿತು *hottu mīri hōyitu*.

We saw him do this deed. ಅವನು ಈ ಕೆಲಸಮಾಡುವುದನ್ನು ಕಂಡೆವು *avanu ī kelasamāḍuvudannu kaṇḍevu* (Lesson XXII).

I am to go. ನಾನು ಹೋಗಬೇಕು (ಬೇಕಾಗಿದೆ) *nānu hōgabēku* (*bēkāgide*), ನಾನು ಹೋಗತಕ್ಕವನಾಗಿದ್ದೇನೆ *nānu hōgatakkavanāgiddhēne*, ನಾನು ಹೋಗುವುದಕ್ಕೆ ನೇಮಿಸಲ್ಪಟ್ಟಿದ್ದೇನೆ *nānu hōguvudakke nēmisal-paṭṭiddhēne*. The S. Kanara dialect has ನನಗೆ ಹೋಗಲಿಕ್ಕುಂಟು *nanage hōgalikkuṇṭu*.

I am about to go. ನಾನು ಹೋಗುವುದಕ್ಕಿದ್ದೇನೆ *nānu hōguvudakkiddhēne*, ನಾನು ಹೋಗುವಹಾಗಿದ್ದೇನೆ *nānu hōguvahā-giddhēne* (Lesson XXVI).

I have to go to them every day. ನಾನು ದಿನದಿನವೂ ಅವರ ಹತ್ತಿರ ಹೋಗಬೇಕಾಗಿದೆ *nānu dinadinavū avara hattira hōgabēkāgide*; ಹೋಗುವುದಕ್ಕೆ ಹಂಗಿಗನಾಗಿದ್ದೇನೆ *hōguvudakke hanggiganāgiddhēne*, *lit.*, I am a-man-under-an-obligation to go (Lessons XXVI, XXII).

I told him how I intended to do this work ನಾನು ಈ ಕೆಲಸವನ್ನು ಹೀಗೆ ಹೀಗೆ ಮಾಡುವಹಾಗಿದ್ದೆನೆಂದು ಅವನಿಗೆ ತಿಳಿಸಿದೆನು *nānu ī kelasa-vannu hīge hīge māḍuvahāgiddenendu avanige tiḷisidenu* (Lesson XXVII).

We were (are) surprised (glad, sorry) to see you here. ನಿಮ್ಮನ್ನು ಇಲ್ಲಿ ಕಂಡು ನಮಗೆ ಆಶ್ಚರ್ಯ (ಸಂತೋಷ, ವ್ಯಸನ) ಆಯಿತು *nim-*

mannu illi kaṇḍu namage āścharya (santōsha, vyasana) āyitu (Lesson XXVI). Practically the same meaning is given by ನೀವು ಇಲ್ಲಿ ಇರುವುದು (ಇರುವುದರಿಂದ) ನಮಗೆ ಆಶ್ಚರ್ಯ *nīvu illi iruvudu (iruvudarinda) namage āścharya.*

What am I to do? ನಾನು ಏನು ಮಾಡಲಿ? *nānu ēnu māḍali.*

What is to be done? ಏನು ಮಾಡೋಣ? *ēnu māḍōṇa* (Lesson XXVI).

Let me go. ನನ್ನನ್ನು ಹೋಗಗೊಡಿಸಿರಿ *nannannu hōgagoḍisiri* (Lesson XXVI).

Tell them to come. ಅವರನ್ನು ಬರಹೇಳಿರಿ *avarannu barahēḷiri* (Lesson XXVI).

I had rather go there than stay here. ಇಲ್ಲಿ ಇರುವುದಕ್ಕಿಂತ ಅಲ್ಲಿಗೆ ಹೋಗುವುದು ನನಗೆ ಇಷ್ಟ *illi iruvudakkinta allige hōguvudu nanage ishṭa* (Lesson XXII).

He had better do so. ಅವನು ಹೀಗೆ ಮಾಡಿದರೆ (ಮಾಡುವುದು) ಲೇಸು (ಉತ್ತಮ) *avanu hīge māḍidare (māḍuvudu) lēsu (uttama)* (Lesson XXIII).

You must read this. ನೀವು ಇದನ್ನು ಓದಬೇಕು (ಓದತಕ್ಕದ್ದು) *nīvu idannu ōdabēku (ōdatakkudu)* (Lessons XXVI, XXI).

You must not read this. ನೀವು ಇದನ್ನು ಓದಬೇಡಿರಿ (ಓದಬಾರದು, ಓದಕೂಡದು, ಓದತಕ್ಕದಲ್ಲ) *nīvu idannu ōdabēḍiri (ōdabāradu, ōdakūḍadu, odatakkudalla)* (Lessons XIX, XXVI).

May I go? ನಾನು ಹೋಗಲೋ? *nānu hōgalō* (Lesson XXVI).

You may go. ನೀವು ಹೋಗಬಹುದು *nīvu hōgabahudu* (Lessons XIX, XXVI).

I may come. ನಾನು ಬರಬಹುದು (ಬಂದೇನು, ಬಂದರೆ ಬರಬಹುದು) *nānu barabahudu (bandēnu, bandare barabahudu)* (Lessons XIX, XXVI).

They can (know how to) do this. ಅವರು ಇದನ್ನು ಮಾಡಬಲ್ಲರು *avaru idannu māḍaballaru* (Lesson XXVI).

We cannot do that. ನಾವು ಅದನ್ನು ಮಾಡಲಾರೆವು *nāvu adannu māḍalārevu* ; we may also have ಮಾಡುವುದಕ್ಕಾಗುವುದಿಲ್ಲ *māḍuvudakkāguvudilla*, ಮಾಡಲಿಕ್ಕಿಲ್ಲ *māḍalikkilla* (Lesson XXVI).

I believe him to be a sensible man. ಅವನನ್ನು ಬುದ್ಧಿವಂತನೆಂದು ಭಾವಿಸುತ್ತೇನೆ *avanannu buddhivantanendu bhāvisuttēne*, ಅವನು ಬುದ್ಧಿವಂತನಾಗಿದ್ದಾನೆಂದು ಭಾವಿಸುತ್ತೇನೆ *avanu buddhivantanāgiddhānendu bhāvisuttēne* (Lesson XXVII).

You need not say so. ನೀವು ಹೀಗನ್ನುವುದು ಅವಶ್ಯವಲ್ಲ *nīvu hīgannuvudu avaśyavalla*, ನೀವು ಹೀಗನ್ನಬೇಕಾದ ಅವಶ್ಯವಿಲ್ಲ *nīvu hīgannabēkada avaśyavilla* (Lessons XXII, XX). Note that in the first example ಅವಶ್ಯ *avaśya* is the complete of the predicate; in the second it is the subject.

I do not know what to do. ಏನು ಮಾಡಬೇಕೆಂಬುವುದು (ಮಾಡಬೇಕೋ) ನನಗೆ ತಿಳಿಯದು *ēnu māḍabēkembuvudu* (*māḍabēkō*) *nanage tiḷiyadu* (Lessons XXVII, XVIII).

I shall show you how to do this. ಇದನ್ನು ಮಾಡಬೇಕಾದ ರೀತಿಯನ್ನು (ವಿಧಾನವನ್ನು) ತೋರಿಸುತ್ತೇನೆ *idannu māḍabēkāda rītiyannu* (*vidhānavannu*) *tōrisuttēne*, ಇದನ್ನು ಹ್ಯಾಗೆ ಮಾಡಬೇಕೆಂಬುವುದನ್ನು ತೋರಿಸುತ್ತೇನೆ *idannu hyāge māḍabēkembuvudannu tōrisuttēne* (Lessons XX, XXII, XXVII).

2. CO-ORDINATE CLAUSES

Cumulative

The boys were rambling about in the garden, climbing trees, eating fruit, shouting one to another, calling (one another) by name, laughing, and playing. ಹುಡುಗರು ತೋಟದಲ್ಲಿ ತಿರುಗಾಡುತ್ತಾ ಮರಗಳನ್ನು ಹತ್ತುತ್ತಾ ಹಣ್ಣುತಿನ್ನುತ್ತಾ ಒಬ್ಬರನ್ನೊಬ್ಬರು ಕೂಗುತ್ತಾ ಹೆಸರನ್ನು ಹಿಡಿದು ಕರೆಯುತ್ತಾ ನಗುತ್ತಾ ಆಡುತ್ತಾ ಇದ್ದರು *huḍugaru tōṭadalli tirugāḍuttā maragaḷannu hattuttā haṇṇutinnuttā obbarannobbaru kūguttā hesarannu hiḍidu kareyuttā naguttā āḍuttā iddaru* (Lesson XV).

I went to the field, cut grass, tied it in a bundle, and brought the oxen home. ಹೊಲಕ್ಕೆ ಹೋಗಿ ಹುಲ್ಲು ಕೊಯ್ದು ಹೊರೆಕಟ್ಟಿ ಎತ್ತುಗಳನ್ನು ಹಿಡುಕೊಂಡು ಮನೆಗೆ ಬಂದೆನು *holakke hōgi hullu koydu hore kaṭṭi ettugaḷannu hiḍukoṇḍu manege bandenu* (Lesson XV).

That boy did not go to school, read, write, say his lessons, nor learn anything at all, and became a dunce. ಮಠಕ್ಕೆ ಹೋಗದೆ ಓದದೆ ಬರೆಯದೆ ಪಾಠ ಒಪ್ಪಿಸದೆ ಏನೂ ಕಲಿಯದೆ ಆ ಹುಡುಗನು ದಡ್ಡನಾದನು

maṭhakke hōgade ōdade bareyade pāṭha oppisade ēnū kaliyade ā huḍuganu daḍḍanādanu (Lesson XV).

The sun arose and the darkness flew away. ಸೂರ್ಯನು ಮೂಡಲು (ಮೂಡಲಾಗಿ) ಕತ್ತಲೆಯು ಹಾರಿಹೋಯಿತು *sūryanu mūḍalu (mūḍalāgi) kattaleyu hārihōyitu* (Lesson XXVI).

You not only commended our attempt, but also helped us in carrying it out (*or*, Besides commending .... you helped). ನೀವು ನಮ್ಮ ಪ್ರಯತ್ನವನ್ನು ಶ್ಲಾಘಿಸಿದ್ದಲ್ಲದೆ ಅದನ್ನು ನೆರವೇರಿಸುವುದರಲ್ಲಿ ನಮಗೆ ಸಹಾಯಮಾಡಿದಿರಿ *nīvu namma prayatnavannu ślāghisiddallade adannu neravērisuvudaralli namage sahāyamāḍidiri* (Lesson XXII).

Adversative

I wrote you three letters, but up to the present no answer at all has reached me. ನಾನು ನಿಮಗೆ ಮೂರು ಕಾಗದಗಳನ್ನು ಬರೆದಿದ್ದೆನು ಆದರೆ ಈಗಿನ ತನಕ ಯಾವ ಉತ್ತರವೂ ನನಗೆ ತಲಪಲಿಲ್ಲ *nānu nimage mūru kāgadagaḷannu barediddenu ādare īgina tanaka yāva uttaravū nanage talapalilla;* instead of ಬರೆದಿದ್ದೆನು ಆದರೆ *barediddenu ādare,* we may have ಬರೆದಿದ್ದರೂ *barediddarū* or ಬರೆದಿದ್ದಾಗ್ಯೂ *barediddāgyū* (Lesson XXIII).

Among men there is none greater than John, nevertheless the little one (least) in the Kingdom of God is greater than he. ಮನುಷ್ಯರೊಳಗೆ ಯೋಹಾನನಿಗಿಂತ ದೊಡ್ಡವನು ಒಬ್ಬನೂ ಇಲ್ಲ; ಆದರೂ ದೇವರ ರಾಜ್ಯದಲ್ಲಿ ಚಿಕ್ಕವನು ಅವನಿಗಿಂತಲೂ ದೊಡ್ಡವನಾಗಿದ್ದಾನೆ *manushyaroḷage yohānaniginta doḍḍavanu obbanū illa; ādarū dēvara rājyadalli chikkavanu avanigintalū doḍḍavanāgiddhāne* (Lesson XXIII).

You praised our attempt, but did not help us in carrying it out. ನೀವು ನಮ್ಮ ಪ್ರಯತ್ನವನ್ನು ಶ್ಲಾಘಿಸಿದಿರೇ (ಶ್ಲಾಘಿಸಿದ್ದೇ) ಹೊರತು ಅದನ್ನು ಪೂರಯಿಸುವುದರಲ್ಲಿ ನಮಗೆ ಸಹಾಯಮಾಡಲಿಲ್ಲ *nīvu namma prayatnavannu ślāghisidirē (ślāghisiddē) horatu adannu pūrayisuvudaralli namage sahāyamāḍalilla* (Lesson XXI).

Alternative

To-morrow I will either come to you or I will send you a letter. ನಾಳೆ ನಿಮ್ಮ ಬಳಿಗೆ ಬರುವೆನು ಅಥವಾ (ಇಲ್ಲವೆ) ಕಾಗದವನ್ನು ನಿಮಗೆ ಕಳುಹಿಸುವೆನು *nāḷe nimma baḷige baruvenu athavā (illave) kāgadavannu nimage kaḷuhisuvenu* (Lessons XIX, XXIII).

He has either lost or sold my book. ಅವನು ನನ್ನ ಪುಸ್ತಕವನ್ನು ಕಳಕೊಂಡಾಗಲಿ ಮಾರಿಕೊಂಡಾಗಲಿ ಇರುತ್ತಾನೆ *avanu nanna pustakavannu kaḷakoṇḍāgali mārikoṇḍāgali iruttāne* (Lesson XXIII).

Either you or I will probably go. ನೀವಾಗಲಿ ನಾನಾಗಲಿ ಹೋದೇವು *nīvāgali nānāgali hōdēvu* (Lesson XXIII).

Neither you nor I will go. ನೀವಾಗಲಿ ನಾನಾಗಲಿ ಹೋಗುವದಿಲ್ಲ *nīvāgali nānāgali hōguvudilla* (Lesson XXIII). This may also be expressed by ನೀವೂ ಹೋಗುವುದಿಲ್ಲ ನಾನೂ ಹೋಗುವುದಿಲ್ಲ *nīvū hōguvudilla nānū hōguvudilla.*

He has neither money nor friends. ಅವನಿಗೆ ಹಣವೂ ಇಲ್ಲ ಮಿತ್ರರೂ ಇಲ್ಲ *avanige haṇavū illa mitrarū illa.* We may also say ಅವನಿಗೆ ಹಣವಾದರೂ (ಹಣವಾಗಲಿ) ಮಿತ್ರರಾದರೂ (ಮಿತ್ರರಾಗಲಿ) ಇಲ್ಲ *avanige haṇavādarū (haṇavāgali) mitrarādarū (mitrarāgali) illa* (Lessons XXII, XXIII).

He is neither reading nor writing. ಅವನು ಓದುತ್ತಲು ಆಗಲಿ ಬರೆಯುತ್ತಲು ಆಗಲಿ ಇರುವುದಿಲ್ಲ *avanu ōduttalu āgali bareyuttalu āgali iruvudilla* (Lesson XXIII).

Inferential or Consequential

Remaining in his own village he was unable to get an education, so it became necessary for him to go to another place; *or*, it became necessary for him to go to another place, for he was unable, remaining in his own village, to get an education. ಅವನು ತನ್ನ ಗ್ರಾಮದಲ್ಲಿದ್ದುಕೊಂಡವನಾಗಿ ವಿದ್ಯಾಭ್ಯಾಸ ಮಾಡಲಾರದೆ ಇದ್ದುದರಿಂದ ಪರಸ್ಥಳಕ್ಕೆ ಹೋಗಬೇಕಾಯಿತು *avanu tanna grāmadalliddukoṇḍavanāgi vidyābhyāsa māḍalārade iddudarinda parasthaḷakke hōgabēkāyitu* (Lesson XXII).

You called me to come, therefore I followed you; *or*, I followed you, for you called me to come. ನೀವು ನನ್ನನ್ನು ಬರಬೇಕೆಂದು ಕರೆದಕಾರಣ (ಕರೆದುದರಿಂದ) ನಿಮ್ಮ ಹಿಂದೆ ಬಂದೆನು *nīvu nannannu barabēkendu karedakāraṇa (karedudarinda) nimma hinde bandenu* (Lesson XXII).

3. SUBORDINATE CLAUSES

Adjectival Clauses

You were speaking with those who were present. ನೆರೆದಿರುವವರೊಂದಿಗೆ ಮಾತನಾಡಿಕೊಳ್ಳುತ್ತಿದ್ದಿರಿ *nerediruvavarondige mātanāḍikoḷḷuttiddiri* (Lesson XX).

The house which you have bought is a large one. ನೀವು ಕೊಂಡುಕೊಂಡ ಮನೆಯು ದೊಡ್ಡದಾಗಿದೆ *nīvu koṇḍukoṇḍa maneyu doḍḍadāgide* (Lesson XX).

These are the servants of the most high God, who declare to us good tidings. ನಮಗೆ ಶುಭಸಮಾಚಾರವನ್ನು ತಿಳಿಸುವಂಥ ಪರಾತ್ಪರನಾದ ದೇವರ ಸೇವಕರು ಇವರೇ *namage śubhasamāchāravannu tiḷisuvantha parātparanāda dēvara sēvakaru ivarē* (Lesson XX).

Do what you like. ನಿಮಗೆ ಬೇಕಾದುದನ್ನು ಮಾಡಿರಿ *nimage bēkādudannu māḍiri* (Lesson XXII), ನಿಮಗೆ ಮನಸ್ಸು ಬಂದ ಹಾಗೆ ಮಾಡಿರಿ *nimage manassu banda hāge māḍiri*.

What you say is surprising. ನೀವು ಹೇಳುವಂಥಾದ್ದು (ಹೇಳುವುದು) ಆಶ್ಚರ್ಯಕರವಾಗಿದೆ *nīvu hēḷuvanthāddu* (*hēḷuvudu*) *āścharyakaravāgide* (Lesson XXII).

This is the place where I caught sight of him. ನಾನು ಅವನನ್ನು ಕಂಡುಹಿಡಿದ ಸ್ಥಳವು ಇದೇ *nānu avanannu kaṇḍuhiḍida sthaḷavu idē* (Lesson XX).

Such people as listen to slander are themselves equal to (as bad as) slanderers. ಚಾಡಿಗೆ ಕಿವಿಗೊಡುವವರು ತಾವೇ ಚಾಡಿಗಾರರಿಗೆ ಸಮಾನರಾಗಿದ್ದಾರೆ *chāḍige kivigoḍuvavaru tāvē chāḍigārarige samānarāgiddhāre*, ಯಾರು ಚಾಡಿಗೆ ಕಿವಿಗೊಡುತ್ತಾರೋ ಅವರೇ ಚಾಡಿಗಾರರಿಗೆ ಸಮಾನರಾಗಿದ್ದಾರೆ *yāru chāḍige kivigoḍuttārō avarē chāḍigārarige samānarāgiddhāre* (Lessons XX, XVIII).

Show me the book in which you read that story. ನೀವು ಆ ಕಥೆಯನ್ನು ಓದಿದ ಪುಸ್ತಕವನ್ನು ನನಗೆ ತೋರಿಸಿರಿ *nīvu ā katheyannu ōdida pustakavannu nanage tōrisiri* (Lesson XX).

Adverbial Clauses

Time

As soon as I have reached my town I will write you a letter. ನನ್ನ ಊರನ್ನು ಸೇರಿದಕೂಡಲೆ ನಿಮಗೆ ಒಂದು ಕಾಗದವನ್ನು ಬರೆಯುವೆನು

nanna ūrannu sēridakūḍale nimage ondu kāgadavannu bareyuvenu (Lesson XXI).

I have not left the house since I saw you last week. ನಿಮ್ಮನ್ನು ಹೋದವಾರ ಕಂಡ ಈಚೆಗೆ ನಾನು ಮನೆಯನ್ನು ಬಿಟ್ಟಿರುವುದಿಲ್ಲ *nimmannu hōda vāra kaṇḍa īchege nānu maneyannu biṭṭiruvudilla*; instead of ಕಂಡ *kaṇḍa* we may have ಕಂಡಂದಿನಿಂದ *kaṇḍandininda*, or ಕಂಡಾಗಿನಿಂದ *kaṇḍāgininda*, with or without ಈಚೆಗೆ *īchege*[1] (Lesson XXI).

We hope that we shall see you when we come to Bangalore. ನಾವು ಬೆಂಗಳೂರಿಗೆ ಬರುವಾಗ ನಿಮ್ಮನ್ನು ಕಾಣುವೆವೆಂದು ನಿರೀಕ್ಷಿಸುತ್ತೇವೆ *nāvu benggaḷūrige baruvāga nimmannu kāṇuvevendu nirīkshisuttēve*; instead of the future ಕಾಣುವೆವು *kāṇuvevu* we may have the fut. cond. ಕಂಡೇವು *kaṇḍēvu*, or the expression ಕಾಣಬಹುದು *kāṇabahudu* (Lessons XXI, XXVII).

When all the children have gone away from the school to their respective homes, the peon will shut up the doors. ಮಕ್ಕಳೆಲ್ಲರು ಪಾಠಶಾಲೆಯನ್ನು ಬಿಟ್ಟು ತಮ್ಮ ತಮ್ಮ ಮನೆಗಳಿಗೆ ಹೊರಟುಹೋದ ಬಳಿಕ (ಮೇಲೆ, ತರುವಾಯ, ಅನಂತರ) ಜವಾನನು ಬಾಗಿಲುಗಳನ್ನು ಮುಚ್ಚಿಬಿಡುವನು *makkaḷellaru pāṭhaśāleyannu biṭṭu tamma tamma manegaḷige horaṭuhōda baḷika (mēle, taruvāya, anantara) javānanu bāgilugaḷannu muchchibiḍuvanu*; instead of ಹೋದ ಬಳಿಕ *hōda baḷika* we may have ಹೋಗಿರಲು *hōgiralu* (Lessons XXI, XXVI).

Before you ask I will answer; and while you are yet speaking I will hear. ನೀವು ಕೇಳಿಕೊಳ್ಳುವುದಕ್ಕಿಂತ ಮುಂಚಿತವಾಗಿ ಉತ್ತರಕೊಡುವೆನು; ನೀವು ಇನ್ನು ಮಾತನಾಡುತ್ತಿರುವಾಗ ಕೇಳುವೆನು *nīvu kēḷikoḷḷuvudakkinta munchitavāgi uttara koḍuvenu nīvu innu mātanāḍuttiruvāga kēḷuvenu* (Lesson XXII).

As long as I was writing, he was sleeping. ನಾನು ಬರೆಯುತ್ತಿರುವಾಗೆಲ್ಲಾ ಅವನು ನಿದ್ರೆ ಮಾಡುತ್ತಿದ್ದನು *nānu bareyuttiruvāgellā avanu nidre māḍuttiddanu* (Lesson XXI).

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[1] An expression very frequently used is a past relative participle followed by the Hindustani noun ಲಾಗಾಯಿತು *lāgāyitu*, beginning; thus, ನಿಮ್ಮನ್ನು ಕಂಡಲಾಗಾಯಿತು (ಲಾಗಾಯಿತಿನಿಂದ) *nimmannu kaṇḍalāgāyitu* (*lāgāyitininda*), since I saw you.

I shall be ready by the time that you come and call me. ನೀವು ಬಂದು ನನ್ನನ್ನು ಕರೆಯುವದರೊಳಗೆ (ಕರೆಯುವಷ್ಟರೊಳಗೆ) ನಾನು ಸಿದ್ಧನಾಗಿರುವೆನು *nīvu bandu nannannu kareyuvudaroḷage* (*kareyuvashṭaroḷage*) *nānu siddhanāgiruvenu* (Lesson XXII).

Remain here until they call. ಅವರು ಕರೆಯುವ ತನಕ (ಪರಿಯಂತರ, ವರೆಗೆ) ಇಲ್ಲಿರು *avaru kareyuva tanaka* (*pariyantara, varege*) *illiru* (Lesson XXI).

It is three years since I came to this town. ನಾನು ಈ ಊರಿಗೆ ಬಂದು ಮೂರು ವರುಷವಾಯಿತು *nānu ī ūrige bandu mūru varushavāyitu* (Lesson XXVI). The same sense with a slightly modified emphasis is given by ಮೂರು ವರುಷಗಳ ಕೆಳಗೆ (ಹಿಂದೆ) ಈ ಊರಿಗೆ ಬಂದೆನು *mūru varushagaḷa keḷage* (*hinde*) *ī ūrige bandenu*, I came to this town three years ago.

Come to my house and drink a little coffee before you go to your own town. ನನ್ನ ಮನೆಗೆ ಬಂದು ಸ್ವಲ್ಪ ಕಾಫಿ ಕುಡಿದು ನಿಮ್ಮ ಊರಿಗೆ ಹೋಗಿರಿ *nanna manege bandu svalpa kāphi kuḍidu nimma ūrige hōgiri* (Lesson XV).

I set out four days after he came. ಅವನು ಬಂದು ನಾಲ್ಕು ದಿವಸವಾದ ಮೇಲೆ (ಅನಂತರ) ಹೊರಟುಹೋದೆನು *avanu bandu nālku divasavāda mēle* (*anantara*) *horaṭu hōdenu* (Lesson XXVI).

Everybody must be quiet while the gentleman is at work. ದೊರೆಗಳು ಕೆಲಸದ ಮೇಲೆ ಇರುವಲ್ಲಿ ಎಲ್ಲರು ಸುಮ್ಮನಿರಬೇಕು *doregaḷu kelasada mēle iruvalli ellaru summanirabēku* (Lesson XXI).

Whenever they say that they are sorry for their fault, I will forgive it. ಅವರು ತಮ್ಮ ತಪ್ಪಿಗೋಸ್ಕರ ವ್ಯಸನವಾಯಿತೆಂದು ಯಾವಾಗ ಹೇಳುವರೋ ಆವಾಗ ನಾನು ಅದನ್ನು ಮನ್ನಿಸುವೆನು *avaru tamma tappigōskara vyasanavāyitendu yāvāga hēluvarō āvāga nānu adannu mannisuvenu* (Lesson XVIII).

Place

Where the guru is, there the disciples desire to be. ಗುರುಗಳು ಇರುವಲ್ಲಿ ತಾವೇ ಇರಬೇಕೆಂದು ಶಿಷ್ಯರು ಇಷ್ಟಪಡುತ್ತಾರೆ *gurugaḷu iruvalli tāvē irabēkendu śishyaru ishṭapaḍuttāre*, ಗುರುಗಳು ಎಲ್ಲಿ ಇರುತ್ತಾರೋ ತಾವೇ ಅಲ್ಲಿ ಇರಬೇಕೆಂದು ಶಿಷ್ಯರು ಇಷ್ಟಪಡುತ್ತಾರೆ *gurugaḷu*

elli iruttārō tāvē alli irabēkendu śishyaru ishṭapaḍuttāre (Lessons XXI, XVIII).

Manner

They spoke as they liked. ಮನಸ್ಸು ಬಂದಹಾಗೆ (ಬಂದಂತೆ) ಮಾತನಾಡಿದರು *manassu bandahāge (bandante) mātanāḍidaru* (Lesson XXI).

Children must act as their fathers acted. ತಂದೆಗಳು ನಡೆದುಕೊಂಡ ರೀತಿಯಲ್ಲಿ (ರೀತಿಯಾಗಿ) ಮಕ್ಕಳೂ ನಡೆದುಕೊಳ್ಳಬೇಕು *tandegaḷu naḍedukoṇḍa rītiyalli (rītiyāgi) makkaḷū naḍedukoḷḷabēku.* Instead of ರೀತಿ *rīti* we may have ಪ್ರಕಾರ *prakāra*, ಹಾಗೆ *hāge*, or ಅಂತೆ *ante*; or we may say, ತಂದೆಗಳು ಹೇಗೆ (ಹ್ಯಾಗೆ) ನಡೆದುಕೊಂಡರೋ ಹಾಗೆಯೇ ಮಕ್ಕಳು ಸಹ ನಡೆದುಕೊಳ್ಳಬೇಕು *tandegaḷu hēge (hyāge) naḍedukoṇḍarō hāgeyē makkaḷu saha naḍedukoḷḷabēku* (Lessons XXI, XVIII).

It looks as if it would rain. ಮಳೆಯು ಬರುವಹಾಗೆ (ಬರುವುದಾಗಿ) ಕಾಣುತ್ತದೆ *maḷeyu baruvahāge (baruvudāgi) kāṇuttade* (Lessons XXI, XXV).

He speaks as if he were mad (like a madman). ಹುಚ್ಚನಹಾಗೆ (ಹುಚ್ಚನಾಗಿ) ಮಾತನಾಡುತ್ತಾನೆ *huchchana hāge (huchchanāgi) mātanāḍuttāne* (Lessons XIX, XXV).

You look as if you were only just awake. ನೀನು ಈಗಲೇ ನಿದ್ರೆಯಿಂದ ಎಚ್ಚತ್ತು ಬಂದವನಹಾಗೆ ತೋರುತ್ತೀ *nīnu īgalē nidreyinda echchattu bandavana hāge tōruttī* (Lesson XIX).

It lightened as if the sky had split in two. ಆಕಾಶವು ಇಬ್ಬಾಗವಾಗಿ ಸೀಳಿಕೊಂಡ (ಕೊಂಡಿದ್ದ) ಹಾಗೆ ಮಿಂಚಿತು *ākāśavu ibbāgavāgi sīḷikoṇḍa (koṇḍidda) hāge minchitu*, ಆಕಾಶವು ಇಬ್ಬಾಗವಾಗಿ ಸೀಳಿಕೊಂಡಿತೋ ಎಂಬಂತೆ ಮಿಂಚಿತು *ākāśavu ibbāgavāgi sīḷikoṇḍitō embante minchitu* (Lessons XXI, XXVII).

Proportion or Degree

I will give you as much as you want. ನಿಮಗೆ ಬೇಕಾದಷ್ಟನ್ನು (ಬೇಕಾದಷ್ಟು) ಕೊಡುವೆನು *nimage bēkādashṭannu (bēkādāshṭu) koḍuvenu* (Lesson XX).

They gave me more than I asked. ನಾನು ಕೇಳಿದ್ದಕ್ಕಿಂತ ಹೆಚ್ಚಾಗಿ ಕೊಟ್ಟರು *nānu kēḷiddakkinta hechchāgi koṭṭaru* (Lesson XXII).

The more you have, the more you want, (*lit.*, in proportion as gain comes to you, your desire increases). ನಿಮಗೆ ಸಂಪಾದನೆಯಾದಹಾಗೆಲ್ಲ ಆಶೆಯು ಹೆಚ್ಚುತ್ತದೆ *nimage sampādaneyādahāgella āśeyu hechchuttade*, ನಿಮಗೆ ಸಂಪಾದನೆಯು ಆದ ಆದ ಹಾಗೆ ನಿಮ್ಮ ಆಶೆಯು ಹೆಚ್ಚೆಚ್ಚುತ್ತಾ ಬರುತ್ತದೆ *nimage sampādaneyu āda āda hāge nimma āśeyu hechchechchuttā baruttade* (Lesson XXI).

Condition

If they call (you), go. ಅವರು ಕರೆದರೆ ಹೋಗು *avaru karedare hōgu* (Lesson XXIII).

If you work well, I will give you a good salary. ನೀನು ಚನ್ನಾಗಿ ಕೆಲಸಮಾಡಿದರೆ (ಮಾಡುವ ಪಕ್ಷದಲ್ಲಿ) ಒಳ್ಳೇ ಸಂಬಳ ಕೊಡುವೆನು *nīnu channāgi kelasamāḍidare* (*māḍuva pakshadalli*) *oḷḷē sambaḷa koḍuvenu* (Lesson XXIII).

If I see (saw) him, I shall (should) speak with him. ನಾನು ಅವನನ್ನು ನೋಡಿದರೆ (ನೋಡುವುದಾದರೆ) ಅವನ ಸಂಗಡ ಮಾತನಾಡುವೆನು *nānu avanannu nōḍidare* (*nōḍuvudādare*) *avana sanggaḍa mātanāḍuvenu* (Lesson XXIII).

If I had seen him, I should have spoken with him. ನಾನು ಅವನನ್ನು ನೊಡಿದ್ದರೆ (ನೋಡಿದ್ದೇ ಆದರೆ, ಆಗಿದ್ದರೆ) ಅವನ ಸಂಗಡ ಮಾತನಾಡುತ್ತಿದ್ದೆನು *nānu avanannu nōḍiddare* (*nōḍiddē ādare, āgiddare*) *avana sanggaḍa mātanāḍuttiddenu* (Lesson XXIII).

If the rain does not come, the crops will not grow. ಮಳೆಯು ಬಾರದಿದ್ದರೆ (ಬಾರದೆ ಹೋದರೆ) ಬೆಳೆಯಾಗುವುದಿಲ್ಲ (ಬೆಳೆಯಾಗಲಿಕ್ಕಿಲ್ಲ) *maḷeyu bāradiddare* (*bārade hōdare*) *beḷeyāguvudilla* (*beḷeyāgalikkilla*), ಮಳೆಯು ಬಂದಹೊರತು (ವಿನಾ) ಬೆಳೆಯಾಗುವುದಿಲ್ಲ *maḷeyu banda horatu* (*vinā*) *beḷeyāguvudilla* (Lessons XXIII, XXI).

If the rain had not come, the crops would not have grown. ಮಳೆಯು ಬಾರದಿದ್ದರೆ (ಬಾರದೆ ಹೋಗಿದ್ದರೆ) ಬೆಳೆಯಾಗುತ್ತಿರಲಿಲ್ಲ (ಯಾಗಿರುತ್ತಿರಲಿಲ್ಲ *maḷeyu bāradiddare* (*bārade hōgiddare*) *beḷeyāguttiralilla* (*āgiruttiralilla*), ಮಳೆಯು ಬಂದಿದ್ದ ಹೊರತು ಬೆಳೆಯು . . . *maḷeyu bandidda horatu beḷeyu*, etc. (Lesson XXIII).

If you had studied Kanarese every day you would have known it by now. ನೀವು ಕನ್ನಡವನ್ನು ದಿನದಿನವೂ ಓದುತ್ತಾ ಬಂದಿದ್ದರೆ

ಅದು ಇಷ್ಟರೊಳಗೆ ಬಂದಿರುತ್ತಿತ್ತು *nīvu kannaḍavannu dinadinavū ōduttā bandiddare adu ishṭaroḷage bandiruttittu* (Lesson XXIII).

Concession

Although I promised to give (him) Rs 15 salary, he did not consent to enter my service. ನಾನು ಹದಿನೈದು ರೂಪಾಯಿಯ ಸಂಬಳ ಕೊಡುತ್ತೇನೆಂದು ಹೇಳಿದರೂ (ಹೇಳಿದಾಗ್ಯೂ) ಅವನು ನನ್ನ ಬಳಿಯಲ್ಲಿ ಚಾಕರಿ ಮಾಡುವುದಕ್ಕೆ ಒಪ್ಪಲೇ ಇಲ್ಲ *nānu hadineidu rūpāyiya sambaḷa koḍuttēnendu hēḷidarū (hēḷidāgyū) avanu nanna baḷiyalli chākari māḍuvudakke oppalē illa* (Lessons XXVII, XXIII).

Though he were now to consent, I should not consent to receive him as my servant. ಅವನು ಈಗ ಒಪ್ಪಿದರೂ (ಒಪ್ಪಿದಾಗ್ಯೂ) ನಾನು ಅವನನ್ನು ನನ್ನ ಸೇವಕನನ್ನಾಗಿ ಸೇರಿಸಿಕೊಳ್ಳುವುದಕ್ಕೆ ಒಪ್ಪುವುದಿಲ್ಲ *avanu īga oppidarū (oppidāgyū) nānu avanannu nanna sēvakanannāgi sērisikoḷḷuvudakke oppuvudilla* (Lessons XXIII, XXV).

Even if you had set out from this town yesterday, you would not have reached Mysore by this time. ನೀವು ನಿನ್ನೆ ಈ ಊರಿನಿಂದ ಹೊರಟುಹೋಗಿದ್ದರೂ ಇಷ್ಟರೊಳಗಾಗಿ ಮೈಸೂರನ್ನು ಸೇರಿರುತ್ತಿರಲಿಲ್ಲ *nīvu ninne ī ūrininda horaṭuhōgiddarū ishṭaroḷagāgi meisūrannu sēriruttiralilla* (Lesson XXIII).

(You) must speak in this way, whether they listen or not. ಅವರು ಕೇಳಿದರೂ ಕೇಳದಿದ್ದರೂ ಹೀಗೆ ಮಾತನಾಡಬೇಕು *avaru kēḷidarū keḷadiddarū hīge mātanāḍabēku* (Lesson XXIII).

We are very grieved to hear the news which you announced. ನೀವು ತಿಳಿಸಿದ ವರ್ತಮಾನವನ್ನು ಕೇಳಿ ನಮಗೆ ತುಂಬಾ ವ್ಯಸನವಾಯಿತು *nīvu tiḷisida vartamānavannu kēḷi namage tumbā vyasanavāyitu*, ನೀವು ತಿಳಿಸಿದ ವರ್ತಮಾನವನ್ನು ಕೇಳಲು ಬಹಳವಾಗಿ ವಿಷಾದಿಸುತ್ತೇವೆ *nīvu tiḷisida vartamānavannu kēḷalu bahaḷavāgi vishādisuttēve* (Lesson XXVI).

It became necessary for the inhabitants to live outside the town, as plague is prevalent in the town. ಪ್ಲೇಗ್ ರೋಗವು ಊರಿನಲ್ಲಿ ವ್ಯಾಪಿಸಿಕೊಂಡಿದೆ ಆದುದರಿಂದ ಊರನಿವಾಸಿಗಳು ಊರಿನ ಹೊರಗೆ ವಾಸ ಮಾಡಿಕೊಳ್ಳಬೇಕಾಗಿ ಬಂತು *plēg rōgavu ūrinalli vyāpisikoṇḍide ādudarinda ūranivāsigaḷu ūrina horage vāsamāḍikoḷḷabēkāgi bantu* ;

instead of ವ್ಯಾಪಿಸಿಕೊಂಡಿದೆ ಆದುದರಿಂದ *vyāpisikoṇḍide ādudarinda*, we may have ವ್ಯಾಪಿಸಿಕೊಂಡದ್ದರಿಂದ *vyāpisikoṇḍaddarinda*, or ವ್ಯಾಪಿಸಿಕೊಂಡಿರುವುದರಿಂದ *vyāpisikoṇḍiruvudarinda* (Lessons XXII, XXIII).

We have come to you and ask your help because you are compassionate. ತಾವು ದಯಾಳುಗಳಾಗಿರುವಕಾರಣ ತಮ್ಮ ಬಳಿಗೆ ಬಂದು ತಮ್ಮ ಸಹಾಯವನ್ನು ಬೇಡಿಕೊಳ್ಳುತ್ತೇವೆ *tāvu dayāḷugaḷāgiruvakāraṇa tamma baḷige bandu tamma sahāyavannu bēḍikoḷḷuttēve* (Lesson XXI).

I came to enquire of you respecting this (matter), for I thought that it could not be unknown to you. ಇದು ನಿಮಗೆ ತಿಳಿಯದಿರಲಾರದೆಂದು ಭಾವಿಸಿಕೊಂಡು ಇದನ್ನು ಕುರಿತು ನಿಮ್ಮನ್ನು ವಿಚಾರಿಸುವುದಕ್ಕೆ ಬಂದೆನು *idu nimage tiḷiyadiralāradendu bhāvisikoṇḍu idannu kuritu nimmannu vichārisuvudakke bandenu* (Lesson XV).

I came to you because (as I think) you alone are my helper. ನೀವೊಬ್ಬರೇ ನನಗೆ ಸಹಾಯಕರೆಂದು ನಿಮ್ಮ ಬಳಿಗೆ ಬಂದೆನು *nīvobbarē nanage sahāyakarendu nimma baḷige bandenu* (Lesson XXVII).

Purpose

The Government will send an official to-morrow in order that he may investigate this dispute. ಈ ವ್ಯಾಜ್ಯವನ್ನು ವಿಚಾರಿಸಬೇಕೆಂದು ಸರಕಾರದವರು ಒಬ್ಬ ಅಧಿಕಾರಿಯನ್ನು ನಾಳೆ ಕಳುಹಿಸುವರು *ī vyājyavannu vichārisabēkendu sarakāradavaru obba adhikāriyannu nāḷe kaḷuhisuvaru*. Instead of ವಿಚಾರಿಸಬೇಕೆಂದು *vichārisabēkendu*, we may have ವಿಚಾರಿಸುವಹಾಗೆ *vichārisuvahāge*, ವಿಚಾರಿಸುವಂತೆ *vichārisuvante*, ವಿಚಾರಿಸುವುದಕ್ಕೆ *vichārisuvudakke*, ವಿಚಾರಿಸುವುದಕ್ಕಾಗಿ *vichārisuvudakkāgi*, ವಿಚಾರಿಸುವುದಕ್ಕೋಸ್ಕರ *vichārisuvudakkōskara*, ವಿಚಾರಿಸಲು *vichārisalu*, or ವಿಚಾರಿಸಲಿಕ್ಕೆ *vichārisalikke*: or the imperative with ಎಂದು *endu* may be used; as, ಈ ವ್ಯಾಜ್ಯವನ್ನು ವಿಚಾರಿಸಿರಿ ಎಂದು ಸರಕಾರದವರು............ *ī vyājyavannu vichārisiri endu sarakāradavaru*............(Lessons XXVII, XXI, XXII, XXVI).

Noun Clauses

Is it true that you are going to-morrow? ನೀವು ನಾಳೆ ಹೋಗುತ್ತೀರೆಂಬುವುದು ನಿಶ್ಚಯವೋ? *nīvu nāḷe hōguttīrembuvudu niśchayavō* (Lesson XXVII).

I heard that you came yesterday. ನೀವು ನಿನ್ನೆ ಬಂದಿರೆಂದು (ಬಂದಿರೆಂಬುವುದನ್ನು) ಕೇಳಿದೆನು *nīvu ninne bandirendu* (*bandirembu-vudannu*) *kēḷidenu* (Lesson XXVII).

Ask him whether (if) he will be in the town next week. ನಾಳೇವಾರ ಊರಿನಲ್ಲಿ ಇರುವಿರೋ ಎಂಬುದಾಗಿ ಅವರನ್ನು ಕೇಳು *nāḷēvāra ūrinalli iruvirō embudāgi avarannu kēḷu* (Lesson XXVII).

We do not know whether we will be (here) or not. ಇರುವೆವೋ ಇಲ್ಲವೋ ಗೊತ್ತಿಲ್ಲ *iruvevō illavō gottilla* (Lesson XVIII).

Tell (me) who is there. ಅಲ್ಲಿ ಯಾರು ಇದ್ಧಾರೋ ಹೇಳಿರಿ *alli yāru iddhārō hēḷiri*, ಅಲ್ಲಿರುವವರು ಯಾರೆಂದು ಹೇಳಿರಿ *alliruvavaru yārendu hēḷiri* (Lessons XVIII, XXVII).

Tell (me) if anybody is there. ಅಲ್ಲಿ ಯಾರಾದರೂ ಇದ್ಧಾರೋ ಹೇಳಿರಿ *alli yārādarū iddhārō hēḷiri* (Lessons XXIII, XVIII).

EXERCISE XXIX

A. Translate into English :—

ಒಬ್ಬ ವರ್ತಕನು ಒಂದು ಗಿಣಿಯನ್ನು ಸಾಕಿ ಬಹಳ ಎಚ್ಚರಿಕೆಯಿಂದ ತಿದ್ದಿ ಮಾತನಾಡುವುದನ್ನು ಕಲಿಸಿದ್ದನು. ಅವನು—ರಾಮಾ! ರಾಮಾ! ನೀನೆಲ್ಲಿದ್ದೀ ಎಂದು ಕೂಗಿದಾಗ ಅದು ನಾನಿಲ್ಲಿದ್ಧೇನೆ ಎಂದು ಉತ್ತರ ಕೊಡುತ್ತಿತ್ತು. ಒಂದಾನೊಂದು ದಿವಸ ಕೆಲವರು ಸ್ನೇಹಿತರು ಆ ವರ್ತಕನ ಮನೆಗೆ ಬಂದು ವ್ಯಾಪಾರ ಮಾಡುತ್ತಿರಲಾಗಿ ಅವರಲ್ಲಿ ಒಬ್ಬನು ಆ ಗಿಣಿಯು ಇರುವ ಪಂಜರದ ಕದಾ ತೆಗೆದು ಗಿಣಿಯನ್ನು ಹಿಡಿದುಕೊಂಡು ತನ್ನ ಜೇಬಿನಲ್ಲಿ ಬಚ್ಚಿಟ್ಟುಕೊಂಡನು. ಆ ಕೂಡಲೆ ವರ್ತಕನು ತನ್ನ ಗಿಣಿಯನ್ನು ಸ್ನೇಹಿತರಿಗೆ ತೋರಿಸಬೇಕೆಂದು ಹತ್ತಿರ ಬಂದು—ರಾಮಾ! ರಾಮಾ! ನಿನೆಲ್ಲಿದ್ದೀ? ಎಂದು ಕರೆದನು. ಅವನು ಯಾವನಿಗೆ ಆ ಪಕ್ಷಿಯನ್ನು ತೋರಿಸಬೇಕೆಂದು ನೆನಸಿಕೊಂಡಿದ್ದನೋ ಆ ಮನುಷ್ಯನ ಜೇಬಿನಲ್ಲಿರುವ ಆ ಪಕ್ಷಿಯು—ನಾನಿಲ್ಲಿದ್ಧೇನೆ! ಇಲ್ಲಿದ್ಧೇನೆ! ಎಂದು ಕೂಗಿಕೊಂಡಿತು. ವರ್ತಕನು ಆ ಮನುಷ್ಯನನ್ನು ಹಿಡಿಯಿಸಿ ಕೊತ್ತವಾಲನ ವಶಕ್ಕೆ ಕೊಟ್ಟು ತಕ್ಕ ಶಿಕ್ಷೆಯನ್ನು ಅವನಿಗೆ ವಿಧಿಸುವಂತೆ ಮಾಡಿದನು.

B. Translate into Kanarese :—

Some one having sent a fool to buy a cocoanut, he went to the nearest bazaar, and asked how much was the price of one.

The shop-keeper[1] said that it was one anna. The fool offered to give ten cash, but the shop-keeper would not agree. He went to another shop. There they told him that the price was ten cash, and he offered six cash. The shop-keeper told him to go to a village and buy one at that price. The villagers said that the price was six cash, but he asked them to give him one for nothing.[2] They told him that he might find one in a garden two miles distant. He went there, and the gardener told him to climb a tree and take two cocoanuts. The man agreed and climbed the tree, but before he could break-off[3] the cocoanuts, he slipped and fell down, and hurt himself badly.[4]

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[1] he-of-the-shop. [2] (there) not being price. [3] ಮುರಿ. [4] much.

LESSON XXX

SANDHI

The chief methods of Kanarese *sandhi*, or euphonic junction of syllables, have already been pointed out in Lesson III. They are now to be described more fully.

Sandhi is either internal (ಪದಮಧ್ಯ *padamadhya*) or final (ಪದಾಂತ *padānta*). Internal *sandhi* occurs when a termination is attached to the crude form of a declinable or a conjugable word, and is obligatory; as, ಕೂಸು *kūsu*+ಇನಿಂದ *ininda*=ಕೂಸಿನಿಂದ *kūsininda*; ಮರ *mara* + ಅನ್ನು *annu*=ಮರವನ್ನು *maravannu*; etc. Final *sandhi* occurs when one word is attached to another fully-formed word, and is optional; thus, ಅಲ್ಲಿಂದ ಅವನು ತನ್ನ ಊರಿಗೆ ಹೋದನು *allinda avanu tanna ūrige hōdanu* is quite equal in point of style to ಅಲ್ಲಿಂದವನು ತನ್ನೂರಿಘೋದನು *allindavanu tannūrighōdanu*.

KANARESE VOWEL SANDHI

The reader is referred again to Lesson III for explanation of the three kinds of *sandhi* found in Kanarese words; viz., ಲೋಪ *lōpa*, elision, ಆಗಮ *āgama*, insertion, ಆದೇಶ *ādēśa*, mutation.

It must be remembered that usage alone determines which method of *sandhi* is to be followed in any particular combination when more than one method is possible. There is no essential reason why the noun ಗೋ *gō* in acquiring the termination ಅನ್ನು *annu* should take the form ಗೋವನ್ನು *gōvannu*, while in the precisely similar combination of the verb ನೋ *nō* with ಅಲು *alu* the form ನೋಯಲು *nōyalu* is obtained. In these cases there is a choice of the two methods of *āgama*, viz., that with ವ್ *v* and that with ಯ್ *y*; usage decides which is to be employed. And when ಹಾಗೆ *hāge* is followed by ಆಯಿತು *āyitu*, it is permissible either to follow the method of *lōpa* and form the

compound ಹಾಗಾಯಿತು *hāgāyitu*, or to follow that of *āgama* with the result ಹಾಗೆಯಾಯಿತು *hāgeyāyitu*, or to leave the words uncombined as ಹಾಗೆ ಆಯಿತು *hāge āyitu*.

Lopa Sandhi

Lōpasandhi, elision, may take place, *if usage permits*, when in a combination of syllables one vowel is immediately followed by another vowel. The former of the two vowels is the one to be elided, and the usage is possible whatever be the particular vowels entering into the combination. The elision of the vowel ಅ *a* is called ಅಕಾರಲೋಪ *akāralōpa*; that of the vowel ಉ *u* ಉಕಾರ ಲೋಪ *ukāralōpa*, etc. (for the meaning of ಕಾರ *kāra* see page 12). Examples: ಅವನು *avanu*+ಇಲ್ಲ *illa*=ಅವನಿಲ್ಲ *avanilla*; ಮಾತು *mātu*+ಆಡು *āḍu*=ಮಾತಾಡು *mātāḍu*; ಹೋಗಿರಿ *hōgiri*+ಎಂದು *endu*= ಹೋಗಿರೆಂದು *hōgirendu*.

Agama Sandhi

Āgamasandhi is insertion of one of the euphonic consonants ಯ್ *y* and ವ್ *v*. These are called respectively ಯಕಾರಾಗಮ *yakārāgama* and ವಕಾರಾಗಮ *vakārāgama*.

(*a*) The consonant ಯ್ *y* may be inserted before any vowel that immediately follows either of the vowels ಆ *ā*, ಇ *i*, ಈ *ī*, ಎ *e*, ಏ *ē*, ಐ *ei*; as, ಮನೆ *mane*+ಇಂದ *inda*=ಮನೆಯಿಂದ *maneyinda*; ತಿಳಿ *tiḷi*+ಅದು *adu*=ತಿಳಿಯದು *tiḷiyadu*.

(*b*) The consonant ವ್ *v* may be inserted before any vowel which follows either of the vowels ಉ *u*, ಊ *ū*, ಋ *ṛi*, ೠ *ṛī*, ಒ *o*, ಓ *ō*, ಔ *ou*; as, ಗುರು *guru*+ಉ *u*=ಗುರುವು *guruvu*; ಭ್ರಾತೃ *bhrātṛi*+ಅನ್ನು *annu* =ಭ್ರಾತೃವನ್ನು *bhrātṛivannu*; ಗೋ *gō*+ ಇನ *ina*=ಗೋವಿನ *gōvina*.

Exception—After ಓ *ō*, ಯ್ *y* is sometimes inserted; as, ನೋ *nō*+ಉತ್ತ *utta* =ನೋಯುತ್ತ *nōyutta*.

Sandhi is not admissible when the vowel ಆ *ā* is immediately followed by one of the vowels ಅ *a*, ಆ *ā*, ಐ *ei*, ಔ *ou*. Thus, ಆ ಆನೆ *ā āne*, must not be written as ಆಯಾನೆ

āyāne, nor ಆ ಔಷಧ *ā oushadha* as ಆವೌಷಧ *āvoushadha*; and in other cases also it is usual to treat the demonstratives as separate words, and not to form them into compounds.

Exceptions—The reduplication ಆ ಆ *ā ā* is written ಆಯಾ *āyā*, and ಆ ಆಗ *ā āga* is written ಆವಾಗ *āvāga*.

If, as rarely happens, ಆ *ā* or ಈ *ī* is combined with a word beginning with either of the vowels ಉ *u*, ಊ *ū*, ಒ *o*, ಓ *ō*, ವ್ *v* is inserted instead of ಯ್ *y*; as, ಆವೂರು *āvūru*, ಈವೊಂಟೆ *īvonṭe*.

Sandhi is not admissible after particles and emphatic or interrogative affixes; thus ಅಯ್ಯೋ ಇದೇನು? *ayyō idēnu* cannot be joined by *sandhi*; neither can ಇವರೂ ಅವರೂ *ivarū avarū*.

Adesa Sandhi

Ādēśasandhi, or mutation of vowels, may take place when a word beginning with ಋ *ṛi* immediately follows either of the demonstratives ಆ *ā*, that, or ಈ *ī*, this, or the quantitative word ಎಲ್ಲಾ *ellā*, all; in this case ಋ *ṛi* is changed into ರು *ru*; as, ಈ *ī* + ಋಣ *ṛiṇa* = ಈರುಣ *īruṇa*; ಎಲ್ಲಾ *ellā* + ಋಷಿಗಳು *ṛishigaḷu* = ಎಲ್ಲಾರುಷಿಗಳು *ellārushigaḷu*.

KANARESE CONSONANT SANDHI

The change from a sharp consonant to the corresponding flat consonant in the first syllable of the second member of a compound word has already been noticed in Lesson III. Example: ಕಿವಿ *kivi* + ಕೊಡು *koḍu* = ಕಿವಿಗೊಡು *kivigoḍu*.

Monosyllabic forms of numerals ending in ರ್ *r* change the ರ್ *r* into a consonant of the same class as the initial consonant of the word with which they are combined; as, ಒರ್ (ಓರ್) *or* (*ōr*) + ಕಟ್ಟು *kaṭṭu* = ಒಕ್ಕಟ್ಟು *okkaṭṭu*; ಒರ್ *or* + ತಟ್ಟು *taṭṭu* = ಒತ್ತಟ್ಟು *ottaṭṭu*; ಓರ್ *ōr* + ಹೊತ್ತು (ಪೊತ್ತು) *hottu* (*pottu*) = ಒಪ್ಪೊತ್ತು *oppottu*; ಒರ್ *or* + ಹತ್ತು (ಪತ್ತು) *hattu* (*pattu*) = ಒಂಭತ್ತು *ombhattu*, ಒರ್ *or* + ಮಡಿ *maḍi* = ಒಮ್ಮಡಿ *ommaḍi*. Similarly ಇಕ್ಕಟ್ಟು *ikkaṭṭu* = ಇರ್ *ir* + ಕಟ್ಟು *kaṭṭu*; ಮುಕ್ಕಾಲು *mukkālu* = ಮುರ್ (ಮೂರ್) *mur* (*mūr*) + ಕಾಲು *kālu*; etc.

SANSKRIT VOWEL SANDHI

The methods of Sanskrit vowel *sandhi* depend upon a gradation existing amongst the vowels and a relation between the vowels of the different grades.

There are eight simple vowels falling into four classes (ವರ್ಣ *varṇa*) as follows :

(1) ಅ *a*	ಆ *ā*	(3) ಉ *u*	ಊ *ū*
(2) ಇ *i*	ಈ *ī*	(4) ಋ *ṛi*	ೠ *ṛī*

*S*avarnadirgha *S*andhi

When either vowel of a given class (*varṇa*) is combined with either vowel of the same class, the two coalesce producing the long vowel of the same class. Thus if a Sanskrit word with ಅ *a* or ಆ *ā* in the final syllable is compounded with a word or termination with an initial ಅ *a* or ಆ *ā*, the two vowels coalesce to produce ಆ *ā* ; thus, ಪದ *pada*+ಅರ್ಥ *artha*=ಪದಾರ್ಥ *padārtha* ; ಯಥಾ *yathā*+ಅರ್ಥ *artha*=ಯಥಾರ್ಥ *yathārtha* ; ಹಿಮ *hima*+ಆಲಯ *ālaya*=ಹಿಮಾಲಯ *himālaya* ; ಗಂಗಾ *ganggā*+ಆತ್ಮಜ *ātmaja*=ಗಂಗಾತ್ಮಜ *ganggātmaja* ; similarly for the other three classes. This is called ಸವರ್ಣದೀರ್ಘಸಂಧಿ *savarṇadīrghasandhi*, *sandhi* of the long vowel of the same class.

Guna Sandhi

When either the short or the long vowel of the first class (*varṇa*) is combined with either the short or long vowel of the second class, the vowel ಏ *ē* is produced. Thus,

ಅ *a*+ಇ *i*=ಏ *ē*	ಅ *a*+ಈ *ī*=ಏ *ē*
ಆ *ā*+ಇ *i*=ಏ *ē*	ಆ *ā*+ಈ *ī*=ಏ *ē*

When either the short or the long vowel of the first class is combined with either the short or the long vowel of the third class, the vowel ಓ *ō* is produced. Thus,

ಅ *a*+ಉ *u*=ಓ *ō*	ಅ *a*+ಊ *ū*=ಓ *ō*
ಆ *ā*+ಉ *u*=ಓ *ō*	ಆ *ā*+ಊ *ū*=ಓ *ō*

When either the short or the long vowel of the first class is combined with either the short or the long vowel of the fourth class, the combination ಅರ್ *ar* is produced. Thus,

ಅ *a*+ಋ *ṛi*=ಅರ್ *ar* ಅ *a*+ೠ *ṛī*=ಅರ್ *ar*
ಆ *ā*+ಋ *ṛi*=ಅರ್ *ar* ಆ *ā*+ೠ *ṛī*=ಅರ್ *ar*

These (duplex) composite vowels ಏ *ē* and ಓ *ō*, and the combination ಅರ್ *ar*, are called ಗುಣ *guṇa*. (Note that the short vowels ಎ *e* and ಒ *o* do not exist in Sanskrit.)

These principles give rise to a second variety of *sandhi* in compounding Sanskrit words. When, in composition, vowels are brought together in any of the methods here shewn, the vowels coalesce with the formation of their ಗುಣ *guṇa*, and the *sandhi* is called ಗುಣಸಂಧಿ *guṇasandhi*. Examples: ರಾಜ *rāja*+ಇಂದ್ರ *indra*=ರಾಜೇಂದ್ರ *rājēndra*; ಧರಾ *dharā*+ಇಂದ್ರ *indra*=ಧರೇಂದ್ರ *dharēndra*; ಗಣ *gaṇa*+ಈಶ *īśa*=ಗಣೇಶ *gaṇēśa*; ಚಾಮುಂಡ *chimuṇḍa*+ಈಶ್ವರಿ *īśvari*=ಚಾಮುಂಡೇಶ್ವರಿ *chāmuṇḍēśvari*; ಜನ *jana*+ಉಪಕಾರಿ *upakāri*=ಜನೋಪಕಾರಿ *janōpakāri*; ಗಂಗಾ *ganggā*+ಉದಕ *udaka*=ಗಂಗೋದಕ *ganggōdaka*; ಏಕ *ēka*+ಊನ *ūna*=ಏಕೋನ *ēkōna*; ಗಂಗಾ *ganggā*+ಊರ್ಮಿ *ūrmi*=ಗಂಗೋರ್ಮಿ *ganggōrmi*; ದೇವ *dēva*+ಋಷಿ *ṛishi*=ದೇವರ್ಷಿ *dēvarshi*; ಮಹಾ *mahā*+ಋಷಿ *ṛishi*=ಮಹರ್ಷಿ *maharshi*.

Vriddhi Sandhi.

When either vowel of the first class is combined with the *guṇa* ಏ *ē*, the composite vowel ಐ *ei* is produced. When either vowel of the first class is combined with the *guṇa* ಓ *ō*, the composite vowel ಔ *ou* is produced. Thus,

ಅ *a*+ಏ *ē*=ಐ *ei* ಅ *a*+ಓ *ō*=ಔ *ou*
ಆ *ā*+ಏ *ē*=ಐ *ei* ಆ *ā*+ಓ *ō*=ಔ *ou*

(ಐ *ei* and ಔ *ou* are regarded as triplex, ಐ *ei* being equivalent to ಅ *a*+ಅ *a*+ಇ *i*, or to ಅ *a*+ಅ *a*+ಈ *ī*, or to ಅ *a*+ಆ *ā*+ಇ *i*. or to ಅ *a*+ಆ *ā*+ಈ *ī*, etc. Similarly for ಔ *ou*.)

The vowels ಐ *ei* and ಔ *ou* are called ವೃದ್ಧಿ *vṛiddhi*, and it is also to be noticed that the vowels of the first class combined with the *vṛiddhi* coalesce into the *vṛiddhi*; thus,

ಅ *a*+ಐ *ei*=ಐ *ei*   ಅ *a*+ಔ *ou*=ಔ *ou*
ಆ *ā*+ಐ *ei*=ಐ *ei*   ಆ *ā*+ಔ *ou*=ಔ *ou*

A *sandhi* involving any of the above combinations is called ವೃದ್ಧಿಸಂಧಿ *vṛiddhisandhi*. Examples: ಪರ *para*+ಏಧಿತ *ēdhita*=ಪರೈಧಿತ *pareidhita*; ಪ್ರಥಮಾ *prathamā*+ಏಕವಚನ *ēkavachana*=ಪ್ರಥಮೈಕವಚನ *prathameikavachana*; ದಿವ *diva*+ಓಕಸ್ *ōkas*=ದಿವೌಕಸ್ *divoukas*; ದೇವತಾ *dēvatā*+ಓಘ *ōgha*=ದೇವತೌಘ *dēvatougha*; ನಿತ್ಯ *nitya*+ಐಶ್ವರ್ಯ *eiśvarya*=ನಿತ್ಯೈಶ್ವರ್ಯ *nityeiśvarya*; ಮಹಾ *mahā*+ಐಕ್ಯ *eikya*=ಮಹೈಕ್ಯ *maheikya*; ದಿವ್ಯ *divya*+ಔಷಧಿ *oushadhi*=ದಿವ್ಯೌಷಧಿ *divyoushadhi*; ಕೃಪಾ *kṛipā*+ಔನ್ನತ್ಯ *ounnatya*=ಕೃಪೌನ್ನತ್ಯ *kṛipounnatya*.[1]

Yan Sandhi

When in *sandhi* either of the vowels of the second class is followed by any vowel whatever except one of its own *varṇa*, the former vowel is replaced by the consonant ಯ್ *y*; similarly vowels of the third class are replaced by the consonant ವ್ *v*; and those of the fourth class by the consonant ರ್ *r*. Examples: ಪ್ರತಿ *prati* + ಅಯ *aya* = ಪ್ರತ್ಯಯ *pratyaya*; ಪರಿ *pari*+ಆಲೋಚನೆ *ālōchane*=ಪರ್ಯಾಲೋಚನೆ *paryālōchane*; ಅತಿ *ati*+ಉತ್ತಮ *uttama*=ಅತ್ಯುತ್ತಮ *atyuttama*; ಮನು *manu*+ಅನಂತರ *antara*=ಮನ್ವಂತರ *manvantara*; ಗುರು *guru*+ಆಜ್ಞೆ *ājñe*=ಗುರ್ವಾಜ್ಞೆ *gurvājñe*; ಪಿತೃ *pitṛi*+ಆರ್ಜಿತ *ārjita*=ಪಿತ್ರಾರ್ಜಿತ *pitrārjita*. This *sandhi* is called ಯಣ್ಸಂಧಿ *yaṇsandhi*, which means '*sandhi* of the consonant ಯ್ *y*, etc.'

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[1] "In the Indo-European speech there were only three original short vowels *a*, *i*, *u*, (*far*, *bit*, *full*), from which have sprung the long vowels *a* (*father*), *i* (*machine*), *u* (*fool*). The diphthongs are found in passing from one vowel sound to another; the oldest are *e*=*a*+*i* (*fête*), *o*=*a*+*u* (*note*). All the varieties of vowel sounds, (and they may be almost infinite), are modifications of the three original vowels (*a*, *i*, *u*)."—*Elementary Lessons in Historical English Grammar* (*Morris*).

SANSKRIT CONSONANT SANDHI

Schutva Sandhi

When either ಸ್ *s* or a dental consonant (except the nasal) is immediately followed by ಶ್ *ś* or a palatal consonant (except the nasal), ಸ್ *s* is replaced by ಶ್ *ś*, and the dental consonant by a palatal consonant. Examples: ಹರಿಸ್ *haris* + ಚಂದ್ರ *chandra* = ಹರಿಶ್ಚಂದ್ರ *hariśchandra*; ತತ್ *tat* + ಜ *ja* = ತಜ್ಜ *tajja*; ನಿಸ್ *nis* + ಶ್ವಾಸ *śvāsa* = ನಿಶ್ಶ್ವಾಸ *niśśvāsa*. This is called ಶ್ಚುತ್ವಸಂಧಿ *śchutvasandhi*, from the consonants involved.

Shtutva Sandhi

Similarly when ಸ್ *s* or a dental consonant (except the nasal) is immediately followed by ಷ್ *sh* or a cerebral consonant (except the nasal), ಸ್ *s* is replaced by ಷ್ *sh* and the dental consonant by a cerebral. Examples: ತಪಸ್ *tapas* + ಷಡ್ಭಾಗ *shaḍbhāga* = ತಪಷ್ಷಡ್ಭಾಗ *tapashshaḍbhāga*; ಬೃಹತ್ *bṛihat* + ಷಂಡ *shaṇḍa* = ಬೃಹಷ್ಷಂಡ *bṛihashshaṇḍa*; ತತ್ *tat* + ಟೀಕೆ *ṭīke* = ತಟ್ಟೀಕೆ *taṭṭīke*. This is called ಷ್ಟುತ್ವಸಂಧಿ *shṭutvasandhi*.

Jastva Sandhi

When the former member of a compound ends in a sharp unaspirated consonant, it is replaced by the flat unaspirated consonant of the same class (*varga*), unless the latter member of the compound begins with a sharp (unaspirated or aspirated) consonant or with ಷ್ *sh* or with ಸ್ *s*. Examples: ವಾಕ್ *vāk* + ಈಶ *īśa* = ವಾಗೀಶ *vāgīśa*; ವಾಕ್ *vāk* + ದಾನ *dāna* = ವಾಗ್ದಾನ *vāgdāna*; ಷಟ್ *shaṭ* + ರಸ *rasa* = ಷಡ್ರಸ *shaḍrasa*; ಸತ್ *saṭ* + ಭಕ್ತ *bhakta* = ಸದ್ಭಕ್ತ *sadbhakta*—but ಸತ್ *sat* + ಕ್ರಿಯೆ *kriye* = ಸತ್ಕ್ರಿಯೆ *satkriye*; ತತ್ *tat* + ಅನಂತರ *anantara* = ತದನಂತರ *tadanantara*—but ತತ್ *tat* + ಕ್ಷಣ *kshaṇa* = ತತ್ಕ್ಷಣ *tatkshaṇa*; ತತ್ *tat* + ಭವ *bhava* = ತದ್ಭವ *tadbhava*—but ತತ್ *tat* + ಸಮ *sama* = ತತ್ಸಮ *tatsama*. This is called ಜಶ್ತ್ವಸಂಧಿ *jaśtvasandhi*.

Anunasik Sandhi

A consonant, when combined with a nasal consonant, is replaced by the nasal of its own class (*varga*); as, ಷಟ್ *shaṭ* +

ಮುಖ *mukha* = ಷಣ್ಮುಖ *shaṇmukha* ; ಭಗವತ್ *bhagavat* + ನಾಮ *nāma* = ಭಗವನ್ನಾಮ *bhagavannāma*. This is called ಅನುನಾಸಿಕಸಂಧಿ *anunāsikasandhi*, nasal sandhi.

Chhatva *Sandhi*

When any classified consonant (except a nasal) is compounded with ಶ್ *ś* to which there is immediately attached a vowel or one of the (subscript) consonants ಯ್ *y*, ವ್ *v*, ರ್ *r*, ಲ್ *l*, the ಶ್ *ś* is replaced by ಛ್ *chh* ; as, ಉತ್ *ut* + ಶ್ವಾಸ *śvāsa* = ಉಚ್ಛ್ವಾಸ[1] *uchchhvāsa*. This is called ಛತ್ವಸಂಧಿ *chhatvasandhi*.

Visarga Sandhi

When ರ್ *r* is combined immediately with ಕ್ *k*, ಖ್ *kh*, ಪ್ *p*, or ಫ್ *ph*, it is replaced by *visarga* ಃ ; as, ಪ್ರಾತರ್ *prātar* + ಕಾಲ *kāla* = ಪ್ರಾತಃಕಾಲ *prātahkāla* ; ಪುನರ್ *punar* + ಪಾಕ *pāka* = ಪುನಃಪಾಕ *punahpāka* ; if ರ್ is immediately followed by ಸ್ *s*, the ರ್ *r* is elided ; as, ಪುನರ್ *punar* + ಸ್ಥಾಪನೆ *sthāpane* = ಪುನಸ್ಥಾಪನೆ *punasthāpane*. This is called ವಿಸರ್ಗಸಂಧಿ *visargasandhi*.

The syllables ದುರ್ *dur*, evil, and ನಿರ್ *nir*, destitute of, undergo the following modifications in *sandhi* :—

Before ಕ್ *k*, ಖ್ *kh*, ಚ್ *ch*, ಪ್ *p*, ಫ್ *ph*, ಶ್ *ś*, ಷ್ *sh*, ಸ್ *s*, they may become ದುಃ *duh*, ನಿಃ *nih*, respectively ; as, ದುಃಖ *duhkka*, ದುಃಸ್ಥಳ *duhsthaḷa*, ನಿಃಪ್ರಯೋಜನ *nihprayōjana*, ನಿಃಶ್ವಾಸ *nihśvāsa*, etc. But before ಕ್ *k*, ಖ್ *kh*, ಪ್ *p*, ಫ್ *ph*, they frequently take the forms ದುಷ್ *dush*, ನಿಷ್ *nish* ; as ದುಷ್ಕರ್ಮ *dushkarma*, ನಿಷ್ಫಲ *nishphala* ; before ಚ್ *ch* or ಶ್ *ś* they became ದುಶ್ *duś* and ನಿಶ್ *niś* ; as, ದುಶ್ಚರಿತ್ರ *duścharitra*, ನಿಶ್ಶಬ್ದ *niśśabda* ; and before ತ್ *t* or ಸ್ *s* they became ದುಸ್ *dus* and ನಿಸ್ ; as, ನಿಸ್ತ್ರಾಣ *nistrāṇa*, ದುಸ್ಸ್ವಭಾವ *dussvabhāva*.

Sandhi involving the Final *Syllable* ಅಸ್ *as*

When ಅಸ್ *as* is followed immediately by a vowel, or by a flat or nasal classified consonant, or by one of the

[1] ಉತ್ *ut* + ಶ್ವಾಸ *svāsa* = ಉತ್ಛ್ವಾಸ *utchhvāsa*, becomes (by *schutvasandhi*) ಉಚ್ಛ್ವಾಸ *uchchhvāsa*.

unclassified consonants ಯ್ *y*, ರ್ *r*, ಲ್ *l*, ವ್ *v*, ಳ್ *ḷ*, ಹ್ *h*, the long vowel ಓ *ō* replaces the ಅಸ್ *as* and also the vowel (if any) which immediately follows it ; as, ಮನಸ್ *manas* + ಅಭಿಪ್ರಾಯ *abhiprāya* = ಮನೋಭಿಪ್ರಾಯ *manōbhiprāya* ; ಮನಸ್ *manas* + ಜ *ja* = ಮನೋಜ *manōja* ; ತಪಸ್ *tapas* + ಬಲ *bala* = ತಪೋಬಲ *tapōbala* ; ತೇಜಸ್ *tējas* + ಮಯ *maya* = ತೇಜೋಮಯ *tējōmaya* ; ಸರಸ್ *saras* + ವರ *vara* + ಸರೋವರ *sarōvara* ; ಮನಸ್ *manas* + ಹರ *hara* = ಮನೋಹರ *manōhara*.

When ಅಸ್ *as* is followed by one of the sharp consonants ಕ್ *k*, ಖ *kh*, ಪ್ *p*, ಫ್ *ph*, the ಸ್ *s* is changed to *visarga* ಃ *ḥ* ; as, ಮನಸ್ *manas* + ಕ್ಲೇಶ *klēśa* = ಮನಃಕ್ಲೇಶ *manaḥklēśa* ; ಮನಸ್ *manas* + ಪೂರ್ವಕ *pūrvaka* = ಮನಃಪೂರ್ವಕ[1] *manaḥpūrvaka*.

When ಅಸ್ *as* is followed by one of the sharp consonants ತ್ *t* or ಥ್ *th* or the unclassified consonant ಸ್ *s*, it undergoes no change ; as ಮನಸ್ *manas* + ತಾಪ *tāpa* = ಮನಸ್ತಾಪ *manastāpa* ; ಮನಸ್ *manas* + ಸಾಕ್ಷಿ *sākshi* = ಮನಸ್ಸಾಕ್ಷಿ *manassākshi*. The cases in which it is followed by ಟ್ *ṭ*, ಠ *ṭh*, ಶ್ *ś*, ಷ್ *sh*, have already been described under the headings *śchutva* and *shṭutva sandhi* (page 255).

Sandhi involving Tadbhavas with Final ಎ *e*

A number of words of which the crude form in Sanskrit ends in ಅಂ *am* are commonly used in Kanarese in a *tadbhava* form ending in ಎ *e*. When any of these is used as the former member of a *samāsa*, it takes a final ಆ *ā* ; as, ಪ್ರಾರ್ಥನೆ *prārthane* (*tadbhava* of Sanskrit ಪ್ರಾರ್ಥನಂ *prārthanam*), in compounds ಪ್ರಾರ್ಥನಾ *prārthanā* ; *e. g.*, ಪ್ರಾರ್ಥನಾಸ್ಥಾನ *prārthanāsthāna*, a place of prayer.

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[1] In cases where *visarga* immediately precedes the consonant ಪ್ *p*, it has the sound of ಫ್ *ph*, or, rather, a sound practically identical with that of the English *f*, so that ಮನಃಪೂರ್ವಕ is pronounced *manafpūrvaka*.

EXERCISE XXX

A. Translate into English :—

ಹಿಂದೂ ದೇಶೀಯರು ಹಸುವನ್ನೂ ಹಾವನ್ನೂ ಕೋತಿಯನ್ನೂ ಪೂಜಿಸುವುದುಂಟು. ಹಸುವು ತಮಗೆ ಮಹೋಪಕಾರ ಮಾಡುತ್ತಾ ಬರುವುದೆಂದು ಮೆಚ್ಚಿ ಪೂಜಿಸುತ್ತಾರೆ. ಹಾವು ಯಾರನ್ನಾದರೂ ಕಚ್ಚಿದರೆ ಅಂಥವರು ಬೇಗನೆ ಸಾಯುವರೆಂದು ಭಯಪಟ್ಟು ಪೂಜಿಸುತ್ತಾರೆ. ಕೋತಿಯು ಆಶ್ಚರ್ಯಕರವಾದ ಬುದ್ಧಿ ಚಮತ್ಕಾರಗಳುಳ್ಳದಾಗಿದೆ ಎಂದು ಸನ್ಮಾನಿಸಿ ಪೂಜಿಸುತ್ತಾರೆ. ಹೀಗೆ ಪ್ರಾಣಿಗಳಲ್ಲಿ ಕಾಣಿಸುವ ಪ್ರಯೋಜನವನ್ನಾಗಲಿ ಬಲವನ್ನಾಗಲಿ ಬುದ್ಧಿಯನ್ನಾಗಲಿ ಲಕ್ಷಿಸುವುದರಿಂದ ಉಂಟಾಗುವ ಮೆಚ್ಚಿಕೆಯು ಅವರು ಆಯಾ ಪ್ರಾಣಿಗಳನ್ನು ಪೂಜಿಸುವುದಕ್ಕೆ ಕಾರಣವಾಗಿದೆ. ಇದಲ್ಲದೆ ಹಿಂದೂ ಜನರು ಎಲ್ಲಾ ತರದ ಜೀವವನ್ನು ಪವಿತ್ರವೆಂದು ಅಭಿಪ್ರಾಯಪಟ್ಟಿರುವುದರಿಂದ ಗಿಡಮರಗಳನ್ನು ಸಹ ಸನ್ಮಾನಿಸಬೇಕು ; ಕಾರಣವಿಲ್ಲದೆ ಅವುಗಳನ್ನು ನಾಶನಮಾಡಕೂಡದು ಎಂದು ಭಾವಿಸುತ್ತಾರೆ.

B. Translate into Kanarese :—

A certain king of Travancore feeling great regret [1] on account of the blood which had been spilt in the many wars which he had waged, enquired of his priests how this great guilt might be removed. They replied that if he wished that great guilt to be removed, the only way was to enter, pass through, and emerge [2] from the body of a cow. Though he thought that to do so would be very difficult, it became possible by the help of a goldsmith. He fashioned the image of a massive cow in gold. The king crept into the interior of this, and lay there for several days with great penitence. Then the priests told him that all his guilt was removed, and permitted him to come forth.

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[1] mind-grief. [2] ಬರು.

LESSON XXXI

SAMASA, OR THE COMPOSITION OF WORDS

Samāsa, or composition, takes place when two or more words are combined in such a way that all case-endings and other affixes are suppressed except in the last member of the compound.

There are six classes of *samāsa* used in both the Sanskrit and the Kanarese languages; to these the general name 'Sanskrit *samāsas*' is given. Each of these classes of *samāsa* may contain (*a*) compounds consisting of Sanskrit elements only (ತತ್ಸಮಸಮಾಸ *tatsamasamāsa*), (*b*) compounds consisting of Kanarese elements only (ಕನ್ನಡಸಮಾಸ *kannaḍasamāsa*), (*c*) hybrids (ಅರಿಸಮಾಸ *arisamāsa*). Theoretically only those hybrids are admissible for which the authority of ancient poets can be quoted, but many others have come into general use in the modern language. For examples, see pages 267ff.

There are also three additional classes of *samāsa* which are used in the Kanarese language only. To these the name 'Kanarese *samāsas*' is given; but it is to be remembered that the six varieties of Sanskrit *samāsa* are also employed in Kanarese.

Arisamāsa is permitted without restriction in *kriyāsamāsa* and *gamakasamāsa* (see pages 266f.).

The following rules govern the formation of compounds:—

1. *Dēśya* words may be compounded with *dēśya*, *tatsama*, and *tadbhava* words; but not with *samasaṃskṛita* words.

2. *Samasaṃskṛita* words may be compounded with *sama-saṃskṛita*, *tatsama*, and *tadbhava* words; but not with *dēśya* words.

3. *Tatsama* words may be compounded with *samasamskṛita, tatsama, tadbhava,*[1] and *dēśya* words.

4. *Tadbhava* words may be compounded with *samasamskṛita, tatsama,*[1] *tadbhava*, and *dēśya* words.

Thus the only really hybrid combinations are those between *samasamskṛita* and *dēśya* words: *anyadēśya* words are not admitted in compounds.

The *tadbhava* forms mentioned on p. 257, which in composition take a Sanskrit form ending in ಅ *a*, enter into combination with Sanskrit words only, and they are therefore marked with an asterisk in the Vocabularies.

SANSKRIT SAMASAS

Tatpurushasamasa ತತ್ಪುರುಷಸಮಾಸ

This is the name given to compounds in which the latter member is the more important, the former being dependent upon it. If the compound be divided into its constituent parts, the dependent member requires the termination of one of the cases (other than the nominative) to complete its meaning. Thus, ಹಣ್ಣುಮಾರುವವನು *haṇṇumāruvavanu*, a fruit-seller, = ಹಣ್ಣನ್ನು ಮಾರುವವನು *haṇṇannu māruvavanu*. In this *samāsa*, the ending which is suppressed is that of the accusative case (ದ್ವಿತೀಯಾವಿಭಕ್ತಿ *dvitīyāvibhakti*), and the *samāsa* is therefore called ದ್ವಿತೀಯಾತತ್ಪುರುಷ *dvitīyātatpurusha*. In the same way *samāsas* are formed involving the suppression of the characteristic ending of the instrumental and other cases, which *samāsas* are called respectively ತ್ರಿತೀಯಾತತ್ಪುರುಷ *tritīyātatpurusha*, etc. Examples of Sanskrit *tatpurusha*: ದೇವಾಲಯ *dēvālaya*, temple, = ದೇವರ ಆಲಯ *dēvara ālaya* (ಷಷ್ಠೀತತ್ಪುರುಷ *shashṭhītatpurusha*); ರಣಧೀರ *raṇadhīra*, a hero in war, = ರಣದಲ್ಲಿ ಧೀರ *raṇadalli dhīra* (ಸಪ್ತಮೀತತ್ಪುರುಷ *saptamītatpurusha*). Examples of Kanarese *tatpurusha*: ಹುಲಿಯಂಜಿಕೆ *huliyañjike*, fear of (owing to) a tiger, = ಹುಲಿಯಿಂದ

[1] Opinion is divided as to whether or not *tadbhavas* may be compounded with *samasamskrita* and *tatsamas*.

ಅಂಜಿಕೆ *huliyinda añjike* (ತ್ರಿತೀಯಾತತ್ಪುರುಷ *tritīyātatpurusha*)[1] ; ರವಕೆ ಬಟ್ಟೆ *ravakebaṭṭe*, cloth for a bodice, = ರವಕೆಗೆ ಬಟ್ಟೆ *ravakege baṭṭe* (ಚತುರ್ಥೀತತ್ಪುರುಷ *chaturtītatpurusha*) ; ಮನೇಬಾಗಿಲು *manēbāgilu*, a house-door, = ಮನೆಯ ಬಾಗಿಲು *maneya bāgilu* (ಷಷ್ಠೀತತ್ಪುರುಷ *shashṭhītatpurusha*). Example of hybrid *tatpurusha* : ದಳಮುಖ *daḷamukha*, van of army, = ದಳದ ಮುಖ *daḷada mukha* (ಷಷ್ಠೀತತ್ಪುರುಷ *shashṭhītatpurusha*).

In some instances there may be doubt as to the case which should be regarded as implied in a given *tatpurusha* compound, and it may with equal reasonableness be explained as (*e. g.*) a *chaturtī*, *shashṭhī*, or *saptamītatpurusha*. In not a few instances, also, it will be found capable of being explained as more than one kind of *samāsa* according to the view that is taken of its precise meaning.

The name ತತ್ಪುರುಷ *tatpurusha* is given to this class of compounds since the compound ತತ್ಪುರುಷ (= ತತ್ + ಪುರುಷ) *tatpurusha* is, in Sanskrit grammars, a leading illustration of the class. It is rendered in Kanarese ಅವನ ಪುರುಷ *avana purusha*, and it is to be understood that the former member of the compound in Sanskrit has the value of a word with a genitive ending. A *tatpurusha* compound is one formed in the same way as the word ತತ್ಪುರುಷ *tatpurusha*, namely, by the suppression of a case-ending in the former member.

In *tatpurusha* compounds where the former member belongs to the second declension, the suppression of the termination is compensated for by lengthening the final vowel of the crude form; as, ಮನೇಕಟ್ಟುವವನು *manēkaṭṭuvavanu*, a house-builder ; ಹೊಳೇನರಸೀಪುರ *hoḷēnarasīpura*, Narasipur-of-the-river. This last compound may be described as *shashṭhī* or *saptamītatpurusha* ; in the latter case it is 'Narasipur-*at*-the-river.'

Karmadharayasamasa ಕರ್ಮಧಾರಯಸಮಾಸ

This class is often regarded as a subdivision of the preceding. In *karmadhāraya* compounds, the latter member is qualified by the former. They differ from *tatpurusha* compounds in that, when divided into their constituent parts, the former is not dependent upon the latter, but attributive

[1] This may also be explained as a *shasṭhītatpurusha*, the genitive implied being the genitive of the object, as on p. 188.

or appositional to it. Or the cases may be reversed, and the latter be attributive or appositional to the former.[1] In *karmadhāraya* compounds, therefore, the constituent words are in grammatical agreement with one another. Examples of Sanskrit *karmadhāraya*: ನರಸಿಂಹನು *narasimhanu*, the man-lion, = ನರನೂ ಸಿಂಹನೂ (ಆದವನು) *naranū simhanū* (*ādavanu*); ಜ್ಯೇಷ್ಠಪುತ್ರನು *jyēshṭhaputranu*, eldest son, = ಜ್ಯೇಷ್ಠನು (ಆದ) ಪುತ್ರನು *jyēshṭhanu* (*āda*) *putranu*; ರಾಮದೇವರು *rāmadēvaru*, the god Rama, = ರಾಮನು (ಎಂಬ) ದೇವರು *rāmanu* (*emba*) *dēvaru*. Examples of Kanarese *karmadhāraya*: ಕೆಂದಾವರೆ *kendāvare*, red lotus = ಕೆಂಪು (ಆದ) ತಾವರೆ *kempu* (*āda*) *tāvare*; ಚಿಕ್ಕಹುಡುಗನು *chikkahuḍuganu*, a small boy, = ಚಿಕ್ಕವನು (ಆದ) ಹುಡುಗನು *chikkavanu* (*āda*) *huḍuganu*. Examples of hybrid *karmadhāraya*: ಕಡುರಾಗ *kaḍurāga*, great affection, = ಕಡು (ವಾದ) ರಾಗ *kaḍu* (*vāda*) *rāga*; ಮೈಸೂರುಪಟ್ಟಣವು *meisūrupaṭṭaṇavu*,[2] Mysore city, = ಮೈಸೂರು (ಎಂಬ) ಪಟ್ಟಣವು *meisūru* (*emba*) *paṭṭaṇavu*.

The present writer has been unable to discover any satisfactory explanation of the term *karmadhāraya*.

Bahuvribisamasa ಬಹುವ್ರೀಹಿಸಮಾಸ

Bahuvrīhi compounds are descriptive of some person or object not named by either of the constituent parts of the compound. The termination of the compound is either ಅ *a* or ಇ *i*. Thus ನಿಡುಮೂಗ *niḍumūga* (from ನಿಡಿದು *niḍidu* length, and ಮೂಗು *mūgu*, nose), a man with a long nose. The two

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[1] The former member of the compound is called ಪೂರ್ವ *pūrva*, the latter ಉತ್ತರ *uttara*. Compounds in which the former is attributive are called ವಿಶೇಷಣಪೂರ್ವಪದ *visēshaṇapūrvapada*; those in which the latter is attributive are called ವಿಶೇಷಣೋತ್ತರಪದ *visēshaṇōttarapada*.

[2] The word ಮೈಸೂರು is itself a *samāsapada*, being composed of ಮೈಸ *meisa*, *tadbhava* for ಮಹಿಷ *mahisha* (the name of a demon), and ಊರು *ūru*, a town. A compound consisting of a *tadbhava* and a Kanarese word is a Kanarese compound; the further combination of ಮೈಸೂರು with the Sanskrit ಪಟ್ಟಣ *paṭṭaṇa* must therefore be classed as *arisamāsa*.

parts of the compound word represent respectively 'length,' and 'nose,' while the compound itself represents a person not indicated by either constituent part. Similarly,(Sanskrit) ಶ್ವೇತಾಂಬರ *śvētāmbara*, (from ಶ್ವೇತ *śvēta*, white, ಅಂಬರ *ambara*, dress), one who dresses in white (name of a sect of Jains); (Kanarese) ಹಣೆಗಣ್ಣ *haṇegaṇṇa* (from ಹಣೆ *haṇe*, forehead, ಕಣ್ಣು *kaṇṇu*, eye), he who has an eye in his forehead, *i.e.*, Śiva ; ತೊನ್ನುಮೆಯ್ಯ *tonnumeiya* (from ತೊನ್ನು *tonnu*, leprosy, ಮೈ *mei*, body), one who has leprosy in his body, a leper. It will be seen from these examples that the first member of the compound may be attributive to the second, or may indicate a locality for the second; or the second may indicate a locality for the first. A very common example of *bahuvrīhi* is that in which the word ಸ *sa* (ಸಹ *saha*, together with) is the former member; as, ಸಕುಟುಂಬ *sakuṭumba*, one who has his family with him.

A frequently-occurring variety of Sanskrit *bahuvrīhi* is illustrated by such compounds as ಛಲವಾದಿ *chalavādi* (from ಛಲ *chala*, firmness,[1] ವಾದ *vāda*, speech), a person of determined speech[2]; ದ್ವಿಭಾಷಿ *dvibhāshi* (from ದ್ವಿ *dvi*, two, ಭಾಷೆ *bhāshe*, language), a person of two languages, an interpreter ; ದೈವಭಕ್ತ *deivabhakta* (from ದೈವ *deiva*, relating to God, and ಭಕ್ತಿ *bhakti* devotion), a devout person. The difference between these compounds and those described in the previous paragraph is that the latter member of each, ವಾದಿ *vādi*, ಭಾಷಿ *bhāshi*, ಭಕ್ತ *bhakta*, has an independent existence apart from the compound in which it is found, and in itself indicates a person. ವಾದಿ *vādi*, a speaker, = ವಾದ *vāda*, speech, + ಇ *i* ; ಭಕ್ತ *bhakta*, a devout person, = ಭಕ್ತಿ *bhakti*, devotion, + ಅ *a* ; ಇ *i* and ಅ *a* both being suffixes by which an abstract or neuter noun be-

[1] This word ಛಲ *chala*, firmness is a *tadbhava* of ಛಲ *chhala*, and is to be distinguished from another word ಚಲ *chala*, which has exactly the opposite meaning.

[2] For the common meaning of ಛಲವಾದಿ *chalavādi*, a Holeya village official, see Dictionary *s. v.*

comes concrete and masculine (or feminine). Thus ವಾದಿ *vādi*, ಭಕ್ತ *bhakta*, and similar words, may be regarded as illustrations of the principle of *bahuvrīhi*, although they are not compounds. They may almost be regarded as 'compounds consisting of one constituent only.'

A second kind of *bahuvrīhi* is used in describing fighting with fists, weapons, etc. The name of the weapon, etc., is repeated, and takes the affix ಆ *ā* the first time and ಈ *ī* the second time; thus (Sanskrit) ಖಡ್ಗಾಖಡ್ಗೀ *khaḍgākhaḍgī*, fighting with swords; (Kanarese) ಕೋಲಾಕೋಲಿ *kōlākōli* (from ಕೋಲು *kōlu*, a stick), fighting with sticks; ಮಲ್ಲಾಮಲ್ಲಿ *mallāmalli* (from ಮಲ್ಲ *malla*, a wrestler), fighting by wrestling, a wrestling encounter; ಮುಷ್ಟಾಮುಷ್ಟಿ *mushṭāmushṭi* (from ಮುಷ್ಟಿ *mushṭi*, fist), fisticuffs. A similar compound is the Sanskrit ಮುಖಾಮುಖಿ *mukhāmukhi*, face to face.

A third kind of *bahuvrīhi* is that which consists of definite numerals with an indefinite meaning; as, ಎರಡುಮೂರು *eraḍumūru*, two or three (but not specifically either two or three); ನೂರಾರು *nūrāru*, (*lit.*, a hundred and six), a considerable number.

The term ಬಹುವ್ರೀಹಿ *bahuvrīhi* is, like the term ತತ್ಪುರುಷ *tatpurusha*, a frequently-quoted illustration of the class of compounds which it denotes. The word is formed of ಬಹು *bahu*, much, and ವ್ರೀಹಿ *vrīhi*, rice; and means 'one who has much rice.'

Dvandvasamasa ದ್ವಂದ್ವಸಮಾಸ

A *dvanda* compound consists of two or more words, which if written separately would require to be joined by the suffix ಊ *ū*; and the final member of the *samāsa* usually, but not always, takes the plural ending. The words contained in the *samāsa* are related either by similarity or by contrast. Examples: (Sanskrit) ರಾಮಲಕ್ಷ್ಮಣರು *rāmalakshmaṇaru*, Rama and Lakshmana; ಶೀತೋಷ್ಣವು *śītōshṇavu* (from ಶೀತ *śīta*, cold, ಉಷ್ಣ *ushṇa*, heat, by *guṇasandhi*), cold and heat; ಸುಖದುಃಖ *sukhaduhkha*, ease and pain; (Kanarese) ತಾಯಿತಂದೆಗಳು *tāyi-tandegaḷu*, parents; ಆನೆಕುದುರೆತೇರುಕಾಲಾಳುಗಳು *ānekuduretērukālā-*

ḷugaḷu (from ಆನೆ *āne*, elephant, ಕುದುರೆ *kudure*, horse, ತೇರು *tēru*, chariot, ಕಾಲಾಳು *kālāḷu*, infantry), the four kinds of military force. Some authorities include in this class such compounds as ಹತ್ತೊಂಭತ್ತು *hattombhattu* (=ಹತ್ತೂ ಒಂಭತ್ತೂ *hattū ombhattū*, ten and nine), nineteen.

The word ದ್ವಂದ್ವ *dvandva* means 'a pair,' being a reduplication of ದ್ವ *dva*, two.

Dvigusamasa ದ್ವಿಗುಸಮಾಸ

In *dvigusamāsa* the first member is a numeral. The class may be regarded as a sub-division of *karmadhāraya*. Examples: (Sanskrit) ತ್ರಿಮಾಸ *trimāsa*, three months (as a collective period); ಪಂಚಾಂಗ *pañchāngga* (from ಪಂಚ *pañcha*, five, ಅಂಗ *angga*, limb), calendar [1]; (Kanarese) ಎರಡುಮರಗಳು *eraḍuma-ragaḷu*, two trees; (hybrid) ಎರಡಾವರ್ತಿ *eraḍāvarti*, twice. Compound numerals the essence of which is multiplication are included under this head; as, ಮುನ್ನೂರು *munnūru*, three hundred (*i.e.*, three hundreds); ನಾಲ್ವತ್ತು *nālvattu* (*i.e.*, ನಾಲ್ಕು ಹತ್ತು *nālku hattu*) forty.

Notice that many of the Kanarese numerals take special forms in *dvigusamāsa*.

In the case of this *samāsa* also, the writer has no satisfactory explanation to offer of the name by which it is known.

Avyayibhavasamasa ಅವ್ಯಯೀಭಾವಸಮಾಸ

In this class of compounds the former member is an uninflect-ed word (ಅವ್ಯಯ *avyaya*). Examples: (Sanskrit) ನಿರಂತರ *nirantara*, continual; ದಿನಂಪ್ರತಿ *dinamprati*, every day. In Kanarese examples, the invariable part is usually an adaptation of a noun of the kind described on pages 112f. ಮುಂದು *mundu*, fore-part, takes the form ಮುಂ (ಮುಙ್ *mung* or ಮುಮ್ *mum*), as in ಮುಂಗಾಲು *munggālu*, fore-foot, ಮುಂಭಾಗ *mumbhāga*, fore-part; ಮೇಲು (ಮೇಗು) *mēlu* (*mēgu*), the upper part, has the form ಮೇ

[1] The calender has five parts: days of the month, days of the week, asterisms, yogas, karaṇas.

mē in ಮೇಕಡೆ (ಮೇಗಡೆ) *mēkaḍe* (*mēgaḍe*) the upper part, ಮೇಗಾಲು *mēgālu*, the instep; ಹಿಂದು *hindu*, the hinder part, has the form ಹಿಂ *him* in ಹಿಂಬಾರ *himbāra*, weight in the hinder part (of a cart, etc.). So ಅಡಿ *aḍi*, foot, under-part, in the form ಅಂ (ಅಙ್) *ang*, is combined with ಕೈ *kei* as ಅಂಗೈ *anggei*, the under part (palm) of the hand; similarly ಅಂಗಾಲು *anggālu*, the sole of the foot.

KANARESE SAMASAS

The following three kinds of *samāsa* are in use in the Kanarese language, but not in the Sanskrit language. There is no objection to hybrid compounds (ಅರಿಸಮಾಸ *arisamāsa*) in *kriyāsamāsa* and *gamakasamāsa*.

Kriyasamasa ಕ್ರಿಯಾಸಮಾಸ

In *kriyāsamāsa* the crude form of a noun is compounded with a verb; as, ಅಭ್ಯಾಸಮಾಡು *abhyāsamāḍu*, to practise; ಉಲ್ಲಾಸಗೊಳ್ಳು *ullāsagoḷḷu*, to exult; ಧೈರ್ಯಗೆಡು *dheiryageḍu*, to lose heart; ಪ್ರೀತಿಮಾಡು *prītimāḍu*, to love; ಸಮಾಧಾನಪಡಿಸು *samādhānapaḍisu*, to reconcile.

Such compounds differ in two respects from *tatpurusha* of the accusative case; (*a*) in *tatpurusha* compounds the latter portion cannot be a finite verb: *tatpurashas* are compoun . nouns, *kriyāsamāsas* are compound verbs. (*b*) in *kriyāsamāsa* the former part of the compound is not the object of the latter part, and there is no accusative ending elided.

Some munshis, however, include in *kriyāsamāsa* the usage in which the object of a verb is represented by a crude form instead of by a word in the accusative case (see pages 55, 57). In this usage, when the object belongs to the first or second declension the final vowel is frequently lengthened. Examples: ಹಣಾಕೊಟ್ಟರು *haṇakoṭṭaru*, they gave money; ಪ್ರಾರ್ಥನೇಮಾಡೋಣ *prārthanēmāḍōṇa*, let us pray; ಊರುಬಿಟ್ಟಿರೋ? *ūrubiṭṭirō*? did you leave the town?

Gamakasamasa ಗಮಕಸಮಾಸ

Kanarese grammarians place in a separate class compounds of which the former part is the crude form of a pronoun or interrogative word or a relative participle, and the latter part a declinable word. This usage may be regarded as a variety of Kanarese *karmadhāraya*. It has, however, no counterpart in Sanskrit. Examples: ಆ ಹುಡುಗನು *ā huḍuganu* for ಅವನು (ಆದ) ಹುಡುಗನು *avanu* (*āda*) *huḍuganu*; ಈ ಮನೆಯು *ī maneyu*; ಯಾವಕೆಲಸ *yāvakelasa*; ನಡೆದಕಾರ್ಯ *naḍedakārya*; ನೋಡಿದವನು *nōḍidavanu*, etc.

The word ಗಮಕ *gamaka* means 'consecutive.'

Vipsasamasa ವೀಪ್ಸಾಸಮಾಸ

The various kinds of reduplication, repetition, etc., described on pages 207ff., are collected under the general name of *vīpsāsamāsa*.

ವೀಪ್ಸೆ *vīpse* means 'repetition.'

HYBRID SAMASA

The following examples of hybrid compounds (ಅರಿಸಮಾಸ *arisamāsa*) are quoted, amongst others, from Kanarese poetry :—

ಅರಿಕೆನಾಯಕ *arikenāyaka*, intelligent leader
ಆಳಿಜನ *āḷijana*, deceitful people
ಇರ್ಬಲ *irbala*, two forces
ಉಬ್ಬಸರೋಗ *ubbasarōga*, asthma
ಎಲ್ಲಾಧನ *ellādhana*, all wealth
ಎಲ್ಲಾರತ್ನ *ellāratna*, all jewels
ಕಟ್ಟೇಕಾಂತ *kaṭṭēkānta*, one only secret
ಕಡುದರ್ಪ *kaḍudarpa*, excessive pride
ಕಡುರಾಗ *kaḍurāga*, great affection
ಕಲ್ಲುಮಂಟಪ *kallumaṇṭapa*, shelter built of stone
ಕುಲಗೇಡಿ *kulagēḍi*, outcaste

ಕೂರಸಿ *kūrasi*, sharp sword
ಕೆಳದೀಸಮೇತ *keḷadīsamēta*, together with friends
ಕೈವಶ *keivaśa*, possession
ಗಜಪೋರು *gajapōru*, elephant-fight
ತುರಗದಳ *turagadaḷa*, troop of horse
ದಳಮುಖ *daḷamukha*, van of army
ದಳಮುಖ್ಯ *daḷamukhya*, general, commander
ನರಲೋಕದಲ್ಲಣ *naralōkadallaṇa*, agitation in the world of men
ನಲ್ಲಪ್ರಾಣೇಶ *nallaprāṇēśa*, excellent husband
ಪಾಂಡ್ಯನಾಡು *pāṇḍyanāḍu*, country of the Pāndyas
ಪೆರ್ಬಲ *perbala*, large force
ಮಂಗಳಾರತಿ *manggalārati*, waving lamp before idol
ಮಲ್ಲಧೂಳೀಪಟಲ *malladhūḷīpaṭala*, cloud of dust raised by wrestlers
ಮಾರ್ಬಲ *mārbala*, opposing force
ಮುಖತಾವರೆ *mukhatāvare*, lotus-face
ರಾಜಗಿಳಿ *rājagiḷi*, beautiful parrot

A number of words which are often classified as hybrids have been omitted from this list on the ground that they are in part composed of *tadbhava* words, and not of pure Sanskrit and pure Kanarese words. Examples are ಅರಸುಕುಮಾರ *arasukumāra*, prince (ಅರಸು *arasu* being a *tadbhava* of ರಾಜ *rāja*); ಪರಮಸಿರಿ *paramasiri*, highest prosperity (ಸಿರಿ *siri* being a *tadbhava* of ಶ್ರೀ *srī*).

The following are examples of hybrids in common use in modern Kanarese, but having no ancient sanction :—

ಅನ್ನಬಟ್ಟೆ *annabaṭṭe*, food and clothing
ಊಟಉಪಚಾರ *ūṭaupachāra*, hospitable treatment
ಒಳ್ಳೇಮುಹೂರ್ತ *oḷḷēmuhūrta*, auspicious moment
ಒಳ್ಳೇಲಗ್ನ *oḷḷēlagna*, auspicious marriage
ಕುದುರೇಸೈನ್ಯ *kudurēseinya*, cavalry
ಕೆಟ್ಟಗುಣ[1] *keṭṭaguṇa*, bad quality

[1] The Kanarese relative participle ಕೆಟ್ಟ *keṭṭa* is used with great freedom in combination with Sanskrit as well as with Kanarese words.

ಕೆಟ್ಟಜಾತಿ *keṭṭajāti*, bad kind
ಪ್ರತಿಯೊಂದು *pratiyondu*, every one
ಬಡಸಂಸಾರ *baḍasamsāra*, poor family
ಬಹುಮಂದಿ *bahumandi*, many people
ಮನೇಯಜಮಾನ *manēyajamāna*, master of house
ಶತ್ರುಕಾಟ *śatrukāṭa*, trouble caused by foes
ಶುಭಕೆಲಸ *śubhakelasa*, auspicious task

EXERCISE XXXI

A. Translate into English :—

ಇಬ್ಬರು ಸ್ನೇಹಿತರು ಒಂದಾನೊಂದು ಊರಿಗೆ ಪ್ರಯಾಣಮಾಡುತ್ತಿರುವಕಾಲ
ದಲ್ಲಿ ಜಡಿಮಳೆಯಿಂದಲೂ ಶೈತ್ಯಾಧಿಕ್ಯದಿಂದಲೂ ದೇಹವೆಲ್ಲಾ ಶಡೆತುಕೊಂಡುದ
ರಿಂದ ಆಯಾಸಪಟ್ಟು ಹಸಿವುಬಾಯಾರಿಕೆಗಳಿಂದ ಕಂಗೆಟ್ಟು ತಂಗುವುದಕ್ಕಾಗಿ
ಒಂದು ಸ್ಥಳವನ್ನು ಹುಡುಕುತ್ತಾ ಇರುವಲ್ಲಿ ನೂರಾರು ಮರಗಳುಳ್ಳ ಒಂದು
ತೋಪನ್ನೂ ಅದರ ಸಮೀಪದಲ್ಲಿ ಎಂಟುಹತ್ತು ಮನೆಗಳುಳ್ಳ ಒಂದು ಹಳ್ಳಿಯನ್ನೂ
ಕಂಡರು. ಆ ಊರಮುಂದಿನ ಹಾಳುಗುಡಿಯಲ್ಲಿ ಇಳುಕೊಂಡು ವಿಶ್ರಮಿಸಿಕೊಂಡರು.
ಅದಕ್ಕೆದುರಾಗಿ ಒಂದು ತಾವರೇಕೊಳವು ಇದ್ದಿತು. ಇವರಿಬ್ಬರು ಆ ಕೊಳದಲ್ಲಿ
ಸ್ನಾನಾದಿಗಳನ್ನು ನೆರವೇರಿಸಿಕೊಂಡು ದೇವಪೂಜಾನಮಸ್ಕಾರಗಳನ್ನು ಮಾಡಿ ತಾವು
ತಂದಿದ್ದ ಅನ್ನಪಾನಗಳನ್ನು ಸ್ವೀಕರಿಸಿ ಆ ದಿನ ಅಲ್ಲಿಯೇ ನಿಂತರು. ಆ ರಾತ್ರಿ ಅವರಿ
ಬ್ಬರು ಆ ದೇವಾಲಯದ ಒಳಗಡೆಯಲ್ಲಿ ಮಲಗಿಕೊಂಡು ನಿದ್ರಿಸುತ್ತಿರುವಲ್ಲಿ ಹೊರ
ಗಿನ ಪಡಸಾಲೆಯಲ್ಲಿ ಯಾರೋ ಎರಡು ಮಂದಿ ಮಾತನಾಡುತ್ತಿರುವ ಧ್ವನಿಯು
ಅವರ ಕಿವಿಗೆ ಬಿದ್ದಿತು. ಹಾಗೆಯೇ ಅವರಿಬ್ಬರೂ ಮೌನವಾಗಿ ಕೇಳುತ್ತಿರುವಲ್ಲಿ ಈ
ಇಬ್ಬರೂ ಮುಷ್ಟಾಮುಷ್ಟಿಯಾಗಿ ಹೊಡೆದಾಡಿದಮೇಲೆ ಒಬ್ಬನು ಮತ್ತೊಬ್ಬನ
ಮುಂಗೈಮುಂಗಾಲುಗಳನ್ನು ಬಿಗಿದು ಆ ಕೊಳಕ್ಕೆ ಎತ್ತಿ ಹಾಕಬೇಕೆಂದು ಪ್ರಯತ್ನಿ
ಸಿದಾಗ ಆ ನೊಂದವನು ಬೆದರಿ ಬೆಚ್ಚರಗೊಂಡು ಚಟ್ಟನೆ ಕೂಗಿಕೊಂಡನು. ಒಳಗೆ
ಮಲಗಿರುವವರಿಬ್ಬರೂ ತಾವು ಇನ್ನೂ ಮೌನವಾಗಿದ್ದರೆ ನರಗೊಲೆಯಾಗುವುದೆಂದು
ಯೋಚಿಸಿ ತಟ್ಟನೆ ಹೊರಕ್ಕೆ ಬಂದಾಗ ಆ ಹಿಂಸಕನು ಆ ಕ್ಷಣದಲ್ಲಿ ಓಡಿ ಹೋದನು.
ಇಬ್ಬರು ಸ್ನೇಹಿತರು ಪೆಟ್ಟುತಿಂದವನ ಕೈಕಾಲುಗಳ ಕಟ್ಟನ್ನು ಬಿಚ್ಚಿ ಶೈತ್ಯೋಪ
ಚಾರಮಾಡಿ ವಿಚಾರಿಸಲಾಗಿ ಅವನು ದಾರಿಗನೆಂದೂ ಹಿಂಸಕನು ಕಳ್ಳನೆಂದೂ ಗೊತ್ತಾ
ಯಿತು. ಆಗ ಆ ದಾರಿಗನು ತನಗಾದ ಪ್ರಾಣದಾನಕ್ಕಾಗಿ ಆಪದ್ಬಂಧುವಾದ ದೇವ
ರನ್ನು ಸ್ತೋತ್ರಮಾಡಿ ಆ ಇಬ್ಬರು ಸ್ನೇಹಿತರನ್ನು ಕೃತಜ್ಞತೆಯಿಂದ ಬಹಳವಾಗಿ
ವಂದಿಸಿ ತಾನು ಆ ದಿನದ ಸಂತೆಯಲ್ಲಿ ದಿನಸೀ ಮಾರಾಟದಿಂದ ಸಂಪಾದಿಸಿಕೊಂಡು

ಬಂದಿದ್ದ ಹಣದಲ್ಲಿ ಐವತ್ತೈವತ್ತು ರೂಪಾಯಿಗಳನ್ನು ಬಹುಮಾನವಾಗಿ ಕೊಟ್ಟು ಬೆಳಗಾದಮೇಲೆ ತನ್ನೂರಿಗೆ ಪ್ರಯಾಣಮಾಡಿದನು. ಈ ಸ್ನೇಹಿತರು ಕೂಡಾ ಆ ದಿನ ಆ ಹಾಳುಗುಡಿಯಲ್ಲಿ ತಾವು ತಂಗುವಂತೆ ಮಾಡಿ ಆ ದಾರಿಗನಿಗೆ ಪ್ರಾಣದಾನವನ್ನೂ ತಮಗೆ ಧನದಾನವನ್ನೂ ದಯಪಾಲಿಸಿದ ಅನಾಥರಕ್ಷಕನಾದ ದೇವರನ್ನು ಸ್ತುತಿಸುತ್ತಾ ತಮ್ಮ ದಾರಿಯನ್ನು ಹಿಡಿದು ಪ್ರಯಾಣಮಾಡಿದರು. ಹೀಗೆ ರಕ್ಷಕರಿಲ್ಲದವರನ್ನು ರಕ್ಷಕನಾದ ದೇವರು ರಕ್ಷಿಸುತ್ತಾನೆ ಎಂಬುವುದು ದೃಷ್ಟಾಂತಕ್ಕೆ ಬಂದಿತು.

In the above passage point out and name the *samāsas* which occur, and write down equivalent uncombined forms. Also point out, dissolve, and name the *sandhis* occurring in the passage.

B. Translate into Kanarese :—

Several monkeys which were living in a small jungle of the Vindhya-mountain-district, when all the fruit-and-berries [1] were finished, which they were finding there, set out to go to another jungle. When they had made a seven or eight days' journey, one day a heavy (shower of) rain came on with thunder-and-lightning. The monkeys, very wet, their bodies numbed from excess-of-cold, shivering violently,[2] blinded by hunger-and-thirst, were wandering about looking for some place-of-shelter in which to rest. Then, seeing a grove of fifty or sixty trees, they rejoiced, and reaching a many-branched tree, rested there. After a little time the rain-and-wind lessened and ceased, and the sun began to shine once more. A Brahman who had come for shelter to the same grove during the time-of-the rain, went to a lotus-pond near by, took his bath, and said his mid-day-prayers. [3] Having completed the worship-and-adoration-of-God, he returned to the foot of the tree where he had rested, and looked about for the bundle-of-provisions which he had left there. It was not there, for the monkeys had stolen it and eaten up the provisions which were in it. Seeing this, the Brahman, filled with grief-and-rage, threw a stone and hit one of the monkeys. Immediately all the monkeys surrounded the Brahman, beat and scratched him, wounding him in his hands, feet, and all his other

[1] Use duplicated form of ಹಣ್ಣು. [2] ಗಡಗಡನೆ. [3] Say: made (his) bath and mid-day-prayers.

limbs-and-members. Though the Brahman in the beginning fought like a man-lion, at last being overpowered, with a loud cry he fell to the ground. Two travellers who were passing in the neighbourhood, hearing his cry, came up running and saw his evil-plight. Filled with pity for him and fearing lest these evil creatures should take human life,[1] they beat the monkeys and put them to flight; then they attended kindly to the wounded man, washed his hands, feet, and all his limbs, gave him what food-and-drink they had with them, and satisfied him. The Brahman, saying to himself, " God the kinsman-in-(time-of)-peril, and the saviour-of-the-helpless, has given me my life,[2] " made his salutations to the two travellers, and went away to his village. The travellers, also, rejoicing that a deed of kindness had been done by their instrumentality, went on their way.

[1] Say : make human murder. [2] Say : made gift of-life to me.

APPENDICES

APPENDIX I

NOUNS OF RELATIONSHIP

MASCULINE	FEMININE
ಮುತ್ತಪ್ಪ *muttappa*, ಮುತ್ತಾತ *muttāta*, great grandfather	ಮುತ್ತಮ್ಮ *muttamma*, ಮುತ್ತಜ್ಜಿ *muttajji*, great grandmother
ಅಜ್ಜ *ajja*, ತಾತ[1] *tāta*, grandfather	ಅಜ್ಜಿ *ajji*, grandmother
ಅಪ್ಪ *appa*, ಅಯ್ಯ *ayya*, ತಂದೆ *tande*, father	ಅಮ್ಮ *amma*, ಅವ್ವ *avva*, ತಾಯಿ *tāyi*, mother
ದೊಡ್ಡಪ್ಪ *doḍḍappa*, father's elder brother, mother's elder sister's husband	ದೊಡ್ಡಮ್ಮ *doḍḍamma*, ದೊಡ್ಡವ್ವ *doḍḍavva*, mother's elder sister, father's elder brother's wife
ಚಿಕ್ಕಪ್ಪ *chikkappa*, father's younger brother, mother's younger sister's husband	ಚಿಕ್ಕಮ್ಮ *chikkamma*, ಚಿಕ್ಕವ್ವ *chikkavva*, mother's younger sister, father's younger brother's wife
ಅಣ್ಣ *aṇṇa*, elder brother, paternal uncle's son, maternal aunt's son	ಅಕ್ಕ *akka*, elder sister, paternal uncle's daughter, maternal aunt's daughter
ತಮ್ಮ *tamma*, younger brother, paternal uncle's son, maternal aunt's son	ತಂಗಿ *tanggi*, younger sister, paternal uncle's daughter, maternal aunt's daughter
ಮಾವ *māva*, father-in-law, step-father	ಅತ್ತೆ *atte*, mother-in-law, step-mother
ಮಲತಂದೆ *malatande*, step-father	ಮಲತಾಯಿ *malatāyi*, step-mother

[1] The real meaning of ತಾತ *tāta* is *father*: it is popularly used for *grandfather*.

MASCULINE	FEMININE
ಮಲಮಗ *malamaga*, step-son	ಮಲಮಗಳು *malamagaḷu*, step-daughter
ಗಂಡ[1] *gaṇḍa*, husband	ಹೆಂಡತಿ[1] *heṇḍati*, wife
ಮಗ *maga*, son, nephew	ಮಗಳು *magaḷu*, daughter, niece
ಅಳಿಯ *aḷiya*, son-in-law	ಸೊಸೆ *sose*, daughter-in-law
ಮೊಮ್ಮಗ *mommaga*, grandson	ಮೊಮ್ಮಗಳು *mommagaḷu*, grand-daughter
ಮರಿಮಗ *marimaga*, great grand-son	ಮರಿಮಗಳು *marimagaḷu*, great grand-daughter
ಬೀಗ *bīga*, son's wife's father, daughter's husband's father	ಬೀಗಿತಿ *bīgiti*, son's wife's mother, daughter's husband's mother
ಸೋದರಳಿಯ *sōdaraḷiya*, sister's son, wife's brother's son.	ಸೋದರಸೊಸೆ *sōdarasose*, a man's sister's daughter, a woman's brother's daughter
ಷಡ್ಡಕ *shaḍḍaka*, wife's sister's husband	ವಾರಗಿತ್ತಿ *vāragitti*, } ನೆಗೆಹೆಣ್ಣು *negeheṇṇu* } husband's brother's wife
ಭಾವ *bhāva*, elder sister's husband, husband's elder brother, father's sister's husband, wife's elder brother, paternal aunt's son, maternal uncle's son	ಅತ್ತಿಗೆ *attige*, elder brother's wife, husband's elder sister, paternal aunt's daughter, maternal uncle's daughter
ಮೈದುನ *meiduna*, husband's younger brother	
ಭಾವಮೈದುನ *bhāvameiduna*, wife's younger brother, younger sister's husband	ನಾದಿನಿ *nādini*, husband's younger sister, wife's sister, younger brother's wife
ಸೋದರಮಾವ *sōdaramāva*, mother's brother.	ಸೋದರತ್ತೆ *sōdaratte*, father's sister, mother's brother's wife.

[1] ಯಜಮಾನ *yajamāna*, husband, and ಸಂಸಾರ *saṁsāra*, wife, are considered more polite expressions for use in conversation, but they are not nouns of relationship.

To the English student the most noticeable features of the foregoing list are (*a*) the extension of the terms ಅಣ್ಣ *aṇṇa*, ತಮ್ಮ *tamma*, ಅಕ್ಕ *akka*, ತಂಗಿ *tanggi*, to include some grades of cousins; (*b*) the variety of terms used to represent the relationships covered in English by the terms 'uncle,' 'aunt,' 'cousin.'

1. The father's brothers and the mother's sisters are accorded a place of honour second only, and second by very little, to that of one's own parents. While not called actually ಅಪ್ಪ *appa*, and ಅಮ್ಮ *amma*, they are called ದೊಡ್ಡಪ್ಪ *doḍḍappa*, ಚಿಕ್ಕಪ್ಪ *chikkappa*, ದೊಡ್ಡಮ್ಮ *doḍḍamma*, ಚಿಕ್ಕಮ್ಮ *chikkamma*. The wife of a ದೊಡ್ಡಪ್ಪ *doḍḍappa* is called ದೊಡ್ಡಮ್ಮ *doḍḍamma*, and the husband of a ದೊಡ್ಡಮ್ಮ *doḍḍamma* is called ದೊಡ್ಡಪ್ಪ *doḍḍappa*; similarly for the other terms. Their children are called ಅಣ್ಣತಮ್ಮಂದಿರು *aṇṇatammandiru* and ಅಕ್ಕತಂಗಿಯರು *akkatanggiyaru*. Conversely, a man calls his brothers' children his own ಮಕ್ಕಳು *makkaḷu*, and a woman speaks in the same way of her sisters' children. Within these degrees of relationship marriage is prohibited.

2. The mother's brothers and the father's sisters and their families constitute a remoter degree of relationship than those of the preceding paragraph. To these the names ಸೋದರಮಾವ *sōdaramāva* and ಸೋದರತ್ತೆ *sōdaratte* are given, and conversely to their wives and husbands. (The term ಸೋದರ *sōdara*, or ಸಹೋದರ *sahōdara*, means 'co-uterine.' It is used as a prefix of these relationships to distinguish them, as blood-relationships, from the marital relationships of the following paragraph.) The children of these uncles and aunts—'cousins' as they are called in English—are called ಭಾವ *bhāva* and ಅತ್ತಿಗೆ *attige*. Nephews and nieces in this relationship are ಸೋದರಳಿಯ *sōdaraḷiya* and ಸೋದರಸೊಸೆ *sōdarasose*.

Marriage of cousins in this rank is permitted, in which case a ಸೋದರಳಿಯ *sōdaraḷiya* becomes an ಅಳಿಯ *aḷiya*, or a ಸೋದರಸೊಸೆ *sōdarasose* becomes a ಸೊಸೆ *sose* (see next paragraph).

In castes other than the Brahman, marriages are permitted between a girl and her ಸೋದರಮಾವ *sōdaramāva*, provided that he is younger than the girl's mother; which gives rise to the proverb, ತಂಗಿಯ ಮಗಳನ್ನು ತಂದರೆ ಪಾಪ, ಅಕ್ಕನ ಮಗಳನ್ನು ಬಿಟ್ಟರೆ ಪಾಪ *tanggiya magaḷannu tandare pāpa akkana magaḷannu biṭṭare pāpa*, it is wrong to marry the daughter of one's younger sister; it is wrong not to marry the daughter of one's elder sister.

3. The terms to which ಸೋದರ *sōdara* is prefixed in the preceding paragraph, when used in the simple form, denote marriage relationships. Thus ಮಾವ *māva* is 'father-in-law,' and ಅತ್ತೆ *atte* 'mother-in-law'; ಅಳಿಯ *aḷiya* is 'son-in-law,' and ಸೊಸೆ *sose* 'daughter-in-law'; ಭಾವ *bhāva* is 'brother-in-law,'[1] and ಅತ್ತಿಗೆ *attige* 'sister-in-law.'[2] Marriage between a widower and his deceased wife's younger sister is permitted.

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[1] If older than the husband or wife. The husband's younger brother is ಮೈದುನ *meiduna*; the wife's younger brother ಭಾವಮೈದುನ *bhāvameiduna*.

[2] But a husband's younger sister, and a wife's sister, must be called ನಾದಿನಿ *nādini*.

APPENDIX II

CARDINAL NUMBERS (NEUTER FORMS)

(See Lesson XVIII)

1	ಒಂದು *ondu*	೧
2	ಎರಡು *eraḍu*	೨
3	ಮೂರು *mūru*	೩
4	ನಾಲ್ಕು *nālku*	೪
5	ಐದು *eidu*	೫
6	ಆರು *āru*	೬
7	ಏಳು *ēḷu*	೭
8	ಎಂಟು *enṭu*	೮
9	ಒಂಭತ್ತು *ombhattu*	೯
10	ಹತ್ತು *hattu*	೧೦
11	ಹನ್ನೊಂದು *hannondu*	೧೧
12	ಹನ್ನೆರಡು *hanneraḍu*	೧೨
13	ಹದಿಮೂರು *hadimūru*	೧೩
14	ಹದಿನಾಲ್ಕು *hadinālku*	೧೪
15	ಹದಿನೈದು *hadineidu*	೧೫
16	ಹದಿನಾರು *hadināru*	೧೬
17	ಹದಿನೇಳು *hadinēḷu*	೧೭
18	ಹದಿನೆಂಟು *hadinenṭu*	೧೮
19	ಹತ್ತೊಂಭತ್ತು *hattombhattu*	೧೯
20	ಇಪ್ಪತ್ತು *ippattu*	೨೦
21	ಇಪ್ಪತ್ತೊಂದು *ippattondu*	೨೧
22	ಇಪ್ಪತ್ತೆರಡು *ippatteraḍu*	೨೨
23	ಇಪ್ಪತ್ತುಮೂರು *ippattumūru*, ಇಪ್ಪತ್ತ ಮೂರು *ippattamūru*, ಇಪ್ಪತ್ಮೂರು *ippattmūru*	೨೩
24	ಇಪ್ಪತ್ತುನಾಲ್ಕು *ippattunālku*, ಇಪ್ಪತ್ತ ನಾಲ್ಕು *ippattanālku*, ಇಪ್ಪತ್ನಾಲ್ಕು *ippattnālku*	೨೪

25	ಇಪ್ಪತ್ತೈದು *ippatteidu*	೨೫
26	ಇಪ್ಪತ್ತಾರು *ippattāru*	೨೬
27	ಇಪ್ಪತ್ತೇಳು *ippattēḷu*	೨೭
28	ಇಪ್ಪತ್ತೆಂಟು *ippatteṇṭu*	೨೮
29	ಇಪ್ಪತ್ತೊಂಭತ್ತು *ippattombhattu*	೨೯
30	ಮೂವತ್ತು *mūvattu*	೩೦
40	ನಾಲ್ವತ್ತು *nālvattu*, ನಲ್ವತ್ತು *nalvattu*	೪೦
50	ಐವತ್ತು *eivattu*	೫೦
60	ಅರವತ್ತು *aravattu*	೬೦
70	ಎಪ್ಪತ್ತು *eppattu*	೭೦
80	ಎಂಭತ್ತು *embhattu*	೮೦
90	ತೊಂಭತ್ತು *tombhattu*	೯೦
100	ನೂರು *nūru*	೧೦೦
101	ನೂರಾ ಒಂದು *nūrā ondu*	೧೦೧
110	ನೂರಾ ಹತ್ತು *nūrā hattu*	೧೧೦
200	ಇನ್ನೂರು *innūru*	೨೦೦
300	ಮುನ್ನೂರು *munnūru*	೩೦೦
400	ನಾನೂರು *nānūru*	೪೦೦
500	ಐನೂರು *einūru*	೫೦೦
600	ಆರುನೂರು *ārunūru*	೬೦೦
700	ಏಳುನೂರು *ēḷunūru*, ಎಳ್ನೂರು *eḷnūru*	೭೦೦
800	ಎಂಟುನೂರು *eṇṭunūru*	೮೦೦
900	ಒಂಭೈನೂರು *ombheinūru*	೯೦೦
1000	ಸಾವಿರ *sāvira*	೧೦೦೦
1001	ಸಾವಿರದೊಂದು *saviradondu*	೧೦೦೧
1010	ಸಾವಿರದಹತ್ತು *sāviradahattu*	೧೦೧೦
1100	ಸಾವಿರದನೂರು *sāviradanūru*	೧೧೦೦
2000	ಎರಡುಸಾವಿರ *eraḍusāvira*	೨೦೦೦
10,000	ಹತ್ತುಸಾವಿರ *hattusāvira*	೧೦,೦೦೦
1,00,000	ಲಕ್ಷ *laksha*	೧,೦೦,೦೦೦
10,00,000	ಹತ್ತುಲಕ್ಷ *hattulaksha*	೧೦,೦೦,೦೦೦
1,00,00,000	ಕೋಟಿ *kōṭi*	೧,೦೦,೦೦,೦೦೦

Fractions (ಭಿನ್ನರಾಶಿ *bhinnarāśi*)

'One-half' is ಅರೆ (ಅರ) *are* (*ara*), or ಅರ್ಧ *ardha*. The former is Kanarese, the latter Sanskrit (with tadbhava ಅದ್ದ *adda*). In reckoning money, ಅರ್ಧ *ardha* is generally used for 'one-half' if it is not added to another numeral; as, ಅರ್ಧಾಣೆ *ardhāṇe*, half an anna; ಅರ್ಧರೂಪಾಯಿ *ardharūpāyi*, half a rupee. But ಅರಕಾಸು *arakāsu*, half a cash (pie), is used. If 'one half' is added to another numeral, the form ಅರೆ *are* is used, and is joined with the preceding numeral in a *dvandvasamāsa*; as, ಒಂದೂವರೆರೂಪಾಯಿ *ondūvarerūpāyi*, a rupee and a half. ಅರೆ (ಅರ) *are* (*ara*) is frequent in such expressions as ಅರೆಜೀವ *arejīva*, half-life (ಅರೆಜೀವದಿಂದ ಇರುವುದು *arejīvadinda iruvudu*, to be half-dead); ಅರಮನಸ್ಸು *aramanassu*, half a mind; ಅರೆಗೆಲಸ *aregelasa*, half the work; ಅಚ್ಚೇರು *achchēru* (*i.e.*, ಅರ್ಸೇರು *arsēru*) half a seer. Where English figures are not employed, one half is represented by two upright parallel strokes, ‖.

'One-fourth' is ಕಾಲು *kālu*. This may be used either with or without a preceding numeral; as, ಕಾಲಾಣೆ *kālāṇe*, a quarter of an anna; ಎರಡೂಕಾಲಾಣೆ *eraḍūkālāṇe*, two and a quarter annas. The Kanarese sign for one-quarter is a single upright stroke, |. Three-fourths is ಮುಕ್ಕಾಲು *mukkālu* and is represented by three upright strokes, |||.

'One-eighth' is ಅರೆಕಾಲು *arekālu*, half of a quarter, or ಬೇಳೆ *bēḷe*. The latter expression formerly indicated an amount of money (seven cash) equal to the one-eighth part of a *haṇa*. The *haṇa* has now gone out of use except as a method of weighing gold, etc. The Kanarese sign for one-eighth consists of two parallel horizontal strokes, =.

'One-sixteenth' is ವೀಸೆ *vīse*, and its sign is one horizontal stroke, —.

The above, and all fractions, are translated by the locative case or the ordinal form of the denominator (ಛೇದ *chhēda*) and the nominative or other case of the numerator (ಅಂಶ *amsa*) as the sense may require; thus, ಮೂರರಲ್ಲಿ ಎರಡಕ್ಕೆ ಐದರಲ್ಲಿ ನಾಲ್ಕನ್ನು ಕೂಡಿಸು *mūraralli eradakke eidaralli nālkannu kūḍisu*, add $\frac{4}{5}$ to $\frac{2}{3}$; ಇಪ್ಪತ್ತನೇ ಹದಿನೇಳರಲ್ಲಿ ಹತ್ತನೇ ಮೂರನ್ನು ಕಳೆ *ippattanē hadinēḷaralli hattanē mūrannu kaḷe*, subtract $\frac{3}{10}$ from $\frac{17}{20}$; ಆರರಲ್ಲಿ ಐದನ್ನು ಹನ್ನೆರಡನೇ ಹನ್ನೊಂದರಿಂದ ಗುಣಿಸು *āraralli eidannu hanneraḍanē hannondarinda guṇisu*, multiply $\frac{5}{6}$ by $\frac{11}{12}$ [1]; ಹದಿನೈದರಲ್ಲಿ ನಾಲ್ಕನ್ನು ಮೂರನೇ ಎರಡರಿಂದ ಭಾಗಿಸು *hadineidaralli nālkannu mūranē eraḍarinda bhāgisu*, divide $\frac{4}{15}$ by $\frac{2}{3}$.

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[1] Just as in English this may be expressed in the form $\frac{5}{6}$ of $\frac{11}{12}$, so in Kanarese we may say ಆರನೇ ಐದರ ಹನ್ನೆರಡನೇ ಹನ್ನೊಂದು *āranē eidara hanneraḍanē hannondu*.

'Per cent.' is represented by the Hindustani term ಶೇಕಡಾ *sēkaḍā*; as, ಶೇಕಡಾ ೨೫ *sēkaḍā 25*, 25 per cent. The same meaning may be expressed by ಶೇಕಡಾ ೨೫ ರ ದರದಲ್ಲಿ *sēkaḍā 25 ra daradalli*, or ಶೇಕಡಾ ೨೫ ರ ಪ್ರಕಾರ *sēkāḍā 25 ra prakāra*.

The method of saying the multiplication table has already been shewn (see p. 101). The 'square' of a quantity is its ವರ್ಗ *varga*; 'square root' is ವರ್ಗಮೂಲ *vargamūla*.

APPENDIX III

IRREGULAR VERBS

Crude Form	Past Participle	Noteworthy Irregularities
Class I. Irregular verbs having their past verbal participle ending in ಇ *i*		
ಆಗು *āgu*, to become	ಆಗಿ *āgi*	Past rel. ptc. ಆದ *āda* ; cont. ft. ಆದೇನು *ādēnu* ; past 3 sing. neut. ಆಯಿತು *āyitu*
ಹೋಗು *hōgu*, to go	ಹೋಗಿ *hōgi*	Past rel. ptc. ಹೋದ *hōda* ; cont. ft. ಹೋದೇನು *hōdēnu* ; past 3 sing. neut. ಹೋಯಿತು *hōyitu*
Class II. Irregular verbs of 2nd conjugation having the past verbal participle ending in ತು *tu*		
ಅರಿ *ari*, to know	ಅರಿತು *aritu*	
ಅಲೆ *ale*, to wander	ಅಲೆತು *aletu* ಅಲೆದು *aledu*	
ಅವಿ *avi*, to conceal	ಅವಿತು *avitu*	
ಎಸೆ *ese*, to throw, shoot (arrow)	ಎಸೆತು *esetu* ಎಸೆದು *esedu*	
ಕಲಿ *kali*, to learn	ಕಲಿತು *kalitu*	
ಕಳಿ *kaḷi*, to ripen	ಕಳಿತು *kaḷitu*	
ಕಿಸಿ *kisi*, to grin	ಕಿಸಿತು *kisitu* ಕಿಸಿದು *kisidu*	
ಕೀ *kī*, to become pus	ಕೀತು *kītu*	
ಕುರಿ *kuri*, to aim	ಕುರಿತು *kuritu*	
ಕುಸಿ *kusi*, to sink down	ಕುಸಿತು *kusitu* ಕುಸಿದು *kusidu*	
ಕೊಳೆ *koḷe*, to rot	ಕೊಳೆತು *koḷetu*	

Crude Form	Past Participle	Noteworthy Irregularities
ಚಳಿ *chaḷi*, to be tired	ಚಳಿತು *chaḷitu*	
ನುಸಿ *nusi*, to creep	ನುಸಿತು *nusitu* ನುಸಿದು *nusidu*	
ಬಲಿ *bali*, to become stout	ಬಲಿತು *balitu*	
ಬಸಿ *basi*, to strain (liquid)	(ಬಸಿತು *basitu*) ಬಸಿದು *basidu*	
ಬೀ *bī*, to cease, die	ಬೀತು *bītu*	Imperative 2 sing. ಬೀಯಿ *bīyi*
ಬೆಸೆ *bese*, to solder	ಬೆಸೆತು *besetu* ಬೆಸೆದು *besedu*	
ಮರೆ *mare*, to forget	ಮರೆತು *maretu*	
ಮಲೆ *male*, to resist	ಮಲೆತು *maletu*	
ಮಸೆ *mase*, to whet	ಮಸೆತು *masetu* ಮಸೆದು *masedu*	
ಮೊಳೆ *moḷe*, to sprout	ಮೊಳೆತು *moḷetu*	
ಶಡೆ *śade*, to be numb	ಶಡೆತು *śaḍetu*	
ಹಿಸಿ *hisi*, to split (intr.)	ಹಿಸಿತು *hisitu* ಹಿಸಿದು *hisidu*	
ಹುಸಿ *husi*, to speak falsehood	ಹುಸಿತು *husitu* ಹುಸಿದು *husidu*	

Class III. Verbs the roots of which have originally consonant endings, with the past verbal ptc. ending in ದು *du* or ತು *tu*

(a) The participial ending attached without further modification

ಅನ್ನು *annu* (ಅನ್ *an*), to say	ಅಂದು *andu*	Alt. pres. verbal ptc. ಅಂತ *anta*
ಎನ್ನು *ennu* (ಎನ್ *en*), to say	ಎಂದು *endu*	Alt. pres. verbal ptc. ಎಂತ *enta*; alt. pres. rel. ptc. ಎಂಬ *emba*, ಎಂಬುವ *embuva*
ತಿನ್ನು *tinnu* (ತಿನ್ *tin*), to eat	ತಿಂದು *tindu*	

Crude Form	Past Participle	Noteworthy Irregularities
ಆಯು *āyu* (ಆಯ್ *āy*), to choose	ಆಯ್ದು *āydu*	Alt. past verbal ptc. ಆಯಿದು *āyidu*, ಆದು *ādu*, see Class III(*b*); imperat. 2 sing. ಆಯಿ *āyi*
ಆರಯು *ārayu* (ಆರಯ್ *āray*), to search	ಆರಯ್ದು *āray-du*	Imperat. 2 sing. ಆರಯಿ *ārayi*
ಒಯು *oyu* (ಒಯ್ *oy*), to carry off	ಒಯ್ದು *oydu*	Alt. past verbal ptc. ಒಯಿದು *oyidu*; imperat. 2 sing. ಒಯಿ *oyi*. This verb is also found in such forms as ಒಯ್ಯು *oyyu*, ವಯು *vayu*, ವೈ *vei*, etc.
ಕಾಯು *kāyu* (ಕಾಯ್ *kay*), (1) to guard, wait	ಕಾಯ್ದು *kāydu*	Alt. past verbal ptc. ಕಾಯಿದು *kāyidu*; imperat. 2 sing. ಕಾಯಿ *kāyi*. The root is also found as ಕಾ *kā*, with past verbal ptc. ಕಾದು *kādu*
(2) to grow hot	ಕಾಯ್ದು *kāydu*	Imperat. 2 sing. ಕಾಯಿ *kāyi*; alt. past verbal ptc. ಕಾಯಿದು *kāyidu*, ಕಾದು *kādu*: see Class III (*b*)
(3) to bear fruit	ಕಾಯ್ತು *kāytu*	Alt. past verbal ptc. ಕಾತು *kātu*: see Class III (*b*)

Crude Form	Past Participle	Noteworthy Irregularities
ಕೊಯು *koyu* (ಕೊಯ್ *koy*), to cut, reap	ಕೊಯ್ದು *koydu*	Imperat. 2 sing. ಕೊಯಿ *koyi*. Root also found as ಕೊಯ್ಯು *koyyu*, ಕುಯ್ *kuy*, ಕುಯ್ಯು *kuyyu*
ಗೆಯು *geyu* (ಗೆಯ್ *gey*), to make	ಗೆಯ್ದು *geydu*	Imperat. 2 sing. ಗೆಯಿ *geyi*. Root also found as ಗೇ *gē*, with past verbal ptc. ಗೇದು *gēdu*
ತೇಯು *tēyu* (ತೇಯ್ *tēy*), to grind	ತೇಯ್ದು *tēydu*	Imperat. 2 sing. ತೇಯಿ *tēyi*; alt. past verbal ptc. ತೇಯಿದು *tēyidu*. Root also found as ತೇ *tē* with past verbal ptc. ತೇದು *tēdu*
ತೋಯು *tōyu* (ತೋಯ್ *tōy*), to wet, become wet	ತೋಯ್ದು *tōydu*	Imperat. 2 sing. ತೋಯಿ *tōyi*; alt. past verbal ptc. ತೋಯಿದು *tōyidu*. Root also found as ತೋ *tō*, with past verbal ptc. ತೋದು *tōdu*
ನೆಯು *neyu* (ನೆಯ್ *ney*), to weave	ನೆಯ್ದು *neydu*	Imperat. 2 sing. ನೆಯಿ *neyi*; alt. past verbal ptc. ನೆಯಿದು *neyidu*. Root also found as ನೇಯ್ *nēy*, with long vowel in

Crude Form	Past Participle	Noteworthy Irregularities
		all parts; also as ನೇ *nē*, past verbal ptc. ನೇದು *nēdu*
ಬಯು *bayu* (ಬಯ್ *bay*), to abuse, revile	ಬಯ್ದು *baydu*	Imperat. 2 sing. ಬಯಿ *bayi*; alt. past verbal ptc. ಬಯಿದು *bayidu*. Root also found as ಬಯ್ಯು *bayyu*, ಬೊಯಿ *boyi*, etc.
ಮಾಯು *māyu* (ಮಾಯ್ *māy*), to be hidden, to be healed	ಮಾಯ್ದು *māy-du*	Imperat. 2 sing. ಮಾಯಿ *māyi*; alt. past verbal ptc. ಮಾದು *mā-du*, Class III (*b*)
ಮೇಯು *mēyu* (ಮೇಯ್ *mēy*), to graze, feed (intr.)	ಮೇಯ್ದು *mēy-du*	Imperat. 2 sing. ಮೇಯಿ *mēyi*. Root also found as ಮೇ *mē* with past verbal ptc. ಮೇದು *mēdu*
ಸುಯು *suyu* (ಸುಯ್ *suy*), to sigh	ಸುಯ್ದು *suydu*	Imperat. 2 sing. ಸುಯಿ *suyi*
ಹಾಯು *hāyu* (ಹಾಯ್ *hāy*), to cross over	ಹಾಯ್ದು *hāydu*	Imperat. 2 sing. ಹಾಯಿ *hāyi*; alt. past verbal ptc. ಹಾದು *hā-du*, Class III (*b*)
ಹೊಯು *hoyu* (ಹೊಯ್ *hoy*), to beat, pour	ಹೊಯ್ದು *hoy-du*	Imperat. 2 sing. ಹೊಯಿ *hoyi*; alt. past verbal ptc. ಹೊಯಿದು *hoyidu*. Root also found as ಹುಯ್ *huy*,

Crude Form	Past Participle	Noteworthy Irregularities
		with similar vowel change throughout
ಕವಲು *kavalu* (ಕವಲ್ *kaval*), to become branched	ಕವಲ್ತು *kavaltu*	
ಬಲು *balu* (ಬಲ್ *bal*), to be strong, full-grown	ಬಲ್ತು *baltu*	
ಮಡಲು *maḍalu* (ಮಡಲ್ *maḍal*), to extend (as a creeper)	ಮಡಲ್ತು *maḍaltu*	
ಸಾಲು *sālu* (ಸಾಲ್ *sāl*), to be in debt	ಸಾಲ್ತು *sāltu*	Alt. past verbal ptc. ಸಾಲ್ದು *sāldu*, ಸಾತು *sātu*, Class III (*b*)
ಚಿಗುರು *chiguru* (ಚಿಗುರ್ *chigur*), to sprout	ಚಿಗುರ್ತು *chigurtu*	
ತಳಿರು *taḷiru* (ತಳಿರ್ *taḷir*), to sprout	ತಳಿರ್ತು *taḷirtu*	
ಬೆವರು *bevaru* (ಬೆವರ್ *bevar*), to perspire	ಬೆವರ್ತು *bevartu*	
ಮಿಳಿರು *miḷiru* (ಮಿಳಿರ್ *miḷir*), to thrive	ಮಿಳಿರ್ತು *miḷirtu*	

(b) The participial ending attached with elision of final consonant of crude form

Crude Form	Past Participle	Noteworthy Irregularities
ಆನು *ānu* (ಆನ್ *ān*), to rest on	ಆತು *ātu* (for ಆಂತು *āntu*)	
ಈನು *īnu* (ಈನ್ *īn*), to bring forth young	ಈತು *ītu* (for ಈಂತು *īntu*)	
ನೋನು *nōnu* (ನೋನ್ *nōn*), to perform a vow	ನೋತು *nōtu* (for ನೋಂತು *nōntu*)	
ಸೀನು *sīnu* (ಸೀನ್ *sīn*), to sneeze	ಸೀತು *sītu* (for ಸೀಂತು *sīntu*)	

Crude Form	Past Participle	Noteworthy Irregularities
ಆಯು *āyu* (ಆಯ್ *āy*), to choose	ಆದು *ādu* (for ಆಯ್ದು *āydu*, which is also found)	See Class III (*a*)
ಕಾಯು *kāyu* (ಕಾಯ್ *kāy*), (1) to grow hot	ಕಾದು *kādu* (for ಕಾಯ್ದು *kāydu*, which is also found)	See Class III (*a*)
(2) to bear fruit	ಕಾತು *kātu* (for ಕಾಯ್ತು *kāytu*, which is also found)	See Class III (*a*)
ಬಾಯು *bāyu* (ಬಾಯ್ *bāy*), to swell	ಬಾತು *bātu* (for ಬಾಯ್ತು *bāytu*)	Root also found as ಬಾ *bā*, with past verbal ptc. ಬಾದು *bādu*
ಮಾಯು *māyu* (ಮಾಯ್ *māy*), to be hidden, be healed	ಮಾದು *mādu* (for ಮಾಯ್ದು *māydu*)	See Class III (*a*)
ಹಾಯು *hāyu* (ಹಾಯ್ *hāy*), to cross over	ಹಾದು *hādu* (for ಹಾಯ್ದು *hāydu*)	See Class III (*a*)
ಕುಳಿರು *kuḷiru* (ಕುಳಿರ್ *kuḷir*), to sit	ಕುಳಿತು *kuḷitu* (for ಕುಳಿರ್ತು *kuḷirtu*)	Past verbal ptc. modified further into ಕುಂತು *kuntu* and ಕೂತು[1] *kūtu*
ನಾರು *nāru* (ನಾರ್ *nār*), to stink	ನಾತು *nātu* (for ನಾರ್ತು *nārtu*)	Alt. past verbal ptc. ನಾರಿ *nāri*

[1] ಕೂತು *kūtu* may also regarded as the past verbal ptc. of ಕೂರು *kūru* (ಕೂರ್ *kūr*) to sit; in which case it is abbreviated from ಕೂರ್ತು *kūrtu*.

Crude Form	Past Participle	Noteworthy Irregularities
ಜೋಲು *jōlu* (ಜೋಲ್ *jōl*), to oscillate, hang	ಜೋತು *jōtu* (for ಜೋಲ್ತು *jōltu*)	Alt. past verbal ptc. ಜೋಲಿ *jōli*
ನೂಲು *nūlu* (ನೂಲ್ *nūl*), to spin	ನೂತು *nūtu* (for ನೂಲ್ತು *nūltu*)	
ನೇಲು *nēlu* (ನೇಲ್ *nēl*), to hang, swing	ನೇತು *nētu* (for ನೇಲ್ತು *nēltu*)	
ಸಾಲು *sālu* (ಸಾಲ್ *sāl*), to be in debt	ಸಾತು *sātu* (for ಸಾಲ್ತು *sāltu*, which is also found)	See Class III (*a*)
ಸೋಲು *sōlu* (ಸೋಲ್ *sōl*), to be defeated, to be wearied	ಸೋತು *sōtu* (for ಸೋಲ್ತು *sōltu*)	
ಹೇಲು *hēlu* (ಹೇಲ್ *hēl*), to pass excrement	ಹೇತು *hētu* (for ಹೇಲ್ತು *hēltu*)	

(c) **The participial ending attached with consonantal change in the root**

ಆಸರು *āsaru* (ಆಸರ್ *āsar*), to be weary	ಆಸತ್ತು *āsattu* (for ಆಸರ್ತು *āsartu*)	
ಇರು *iru* (ಇರ್ *ir*), to be	ಇದ್ದು *iddu* (for ಇರ್ದು *irdu*)	Alt. pres. tense ಇದ್ದೇನೆ *iddhēne* (see Lesson XVI); past tense, 3 sing. neuter ಇದ್ದಿತು *idditu* or ಇತ್ತು *ittu*; imperat. 2 plur. ಇರ್ರಿ *irri*

Crude Form	Past Verbal Participle	Noteworthy Irregularities
ಎಚ್ಚರು *echcharu* (ಎಚ್ಚರ್ *ech-char*), to awake (intr.)	ಎಚ್ಚತ್ತು *echchattu* (for ಎಚ್ಚರ್ತು *echchartu*)	
ತೆಪ್ಪರು *tepparu* (ತೆಪ್ಪರ್ *teppar*), to become conscious	ತೆಪ್ಪತ್ತು *teppattu* (for ತೆಪ್ಪರ್ತು *teppartu*)	
ತೆರು *teru* (ತಿರ್ *tir*), to pay	ತೆತ್ತು *tettu* (for ತಿರ್ತು *tirtu*, with vowel change also)	
ಬೇಸರು *bēsaru* (ಬೇಸರ್ *bēsar*), to grow wearied	ಬೇಸತ್ತು *bēsattu* (for ಬೇಸರ್ತು *bēsartu*)	
ಹೆರು *heru* (ಹೆರ್ *her*), to give birth to	ಹೆತ್ತು *hettu* (for ಹೆರ್ತು *hertu*)	
ಹೊರು *horu* (ಹೊರ್ *hor*), to bear (burden)	ಹೊತ್ತು *hottu* (for ಹೊರ್ತು *hortu*)	
ತರು *taru* (ತರ್ *tar*), to bring	ತಂದು *tandu* (for ತರ್ದು *tardu*)	Imperat. 2 sing. ತಾ *tā*; 2 plur. ತನ್ನಿರಿ *tanniri*; alt. neg. ತಾರೆನು *tārenu*; alt. neg. verb. ptc. ತಾರದೆ *tārade*
ಬರು *baru* (ಬರ್ *bar*), to come	ಬಂದು *bandu* (for ಬರ್ದು *bardu*)	Imperat. 2 sing. ಬಾ *bā*, ಬಾರು *bāru*; 2 plur. ಬನ್ನಿರಿ *banniri*;

Crude Form	Past Verbal Participle	Noteworthy Irregularities
		alt. neg. ಬಾರೆನು *bārenu*; alt. neg. verb. ptc. ಬಾರದೆ *bārade*; alt. past 3 sing. neut. ಬಂತು *bantu*
ಕೊಲ್ಲು *kollu* (ಕೊಲ್ *kol*), to kill	ಕೊಂದು *kondu* (for ಕೊಲ್ದು *koldu*)	
ಗೆಲ್ಲು *gellu* (ಗೆಲ್ *gel*), to overcome	ಗೆದ್ದು *geddu* (for ಗೆಲ್ದು *geldu*)	
ನಿಲ್ಲು *nillu* (ನಿಲ್ *nil*), to stand	ನಿಂತು *nintu* (for ನಿಲ್ತು *niltu*)	
ಮೆಲ್ಲು *mellu* (ಮೆಲ್ *mel*), to eat	ಮೆದ್ದು *meddu* (for ಮೆಲ್ದು *meldu*)	
ಸಲ್ಲು *sallu* (ಸಲ್ *sal*), to pass, be current	ಸಂದು *sandu* (for ಸಲ್ದು *saldu*)	
ಅಳು *aḷu* (ಅಳ್ *aḷ*), to weep	ಅತ್ತು *attu* (for ಅಳ್ತು *aḷtu*)	
ಉಳು *uḷu* (ಉಳ್ *uḷ*), to plough	ಉತ್ತು *uttu* (for ಉಳ್ತು *uḷtu*)	
ಏಳು *ēḷu* (ಏಳ್ *ēḷ*), to rise	ಎದ್ದು *eddu* (for ಏಳ್ದು *ēḷdu*, with vowel shortening also)	
ಕಳು *kaḷu* (ಕಳ್ *kaḷ*), to steal	ಕದ್ದು *kaddu* (for ಕಳ್ದು *kaḷdu*)	

Crude Form	Past Verbal Participle	Noteworthy Irregularities
ಕೀಳು *kīḷu* (ಕೀಳ್ *kīḷ*), to pluck up	ಕಿತ್ತು *kittu* (for ಕೀಳ್ತು *kīḷtu*, with vowel shortening also)	
ಬೀಳು *bīḷu* (ಬೀಳ್ *bīḷ*), to fall	ಬಿದ್ದು *biddu* (for ಬೀಳ್ದು *bīḷdu*, with vowel shortening also)	Past 3 sing. neut. ಬಿದ್ದಿತು *bidditu*, or ಬಿತ್ತು *bittu*

Note that some verbs with consonant stems, *e.g.*, ತಾಳ್ *tāḷ*, to be patient, which formerly had a regular past verbal participle (ತಾಳ್ದು *tāḷdu*), in the modern language follow the type of the first conjugation (ತಾಳು *tāḷu*, past verbal participle ತಾಳಿ *tāḷi*). Similarly ಹೋಲ್ *hōl*, to resemble.

Class IV. Verbs with crude forms originally monosyllabic with long vowels, which form their past verbal participle by shortening the vowel, and inserting ನ್ *n* before ದು *du* or ತ್ *t* before ತು *tu*

ನೋಯು *nōyu* (ನೋ *nō*), to pain, be in pain	ನೊಂದು *nondu*
ಬೇಯು *bēyu* (ಬೇ *bē*), to be burnt, scorched	ಬೆಂದು *bendu*
ಮೀಯು *mīyu* (ಮೀ *mī*), to bathe (tr. and intr.)	ಮಿಂದು *mindu*
ಈಯು *īyu* (ಈ *ī*), to give	ಇತ್ತು *ittu*
ಸಾಯು *sāyu* (ಸಾ *sā*), to die	ಸತ್ತು *sattu*

Class V. Verbs in which the dental consonants of the past verbal participial ending are changed into cerebrals by attraction under the influence of a cerebral consonant in the root

ಅಡು *aḍu*, to cook	ಅಟ್ಟು *aṭṭu*
ಇಡು *iḍu*, to place, put	ಇಟ್ಟು *iṭṭu*

Crude Form	Past Verbal Participle	Noteworthy Irregularities
ಉಡು *uḍu*, to dress	ಉಟ್ಟು *uṭṭu*	
ಕೆಡು *keḍu*, to be spoilt	ಕೆಟ್ಟು *keṭṭu*	
ಕೊಡು *koḍu*, to give	ಕೊಟ್ಟು *koṭṭu*	
ತೊಡು *toḍu*, to dress	ತೊಟ್ಟು *toṭṭu*	
ನೆಡು *neḍu*, to plant	ನೆಟ್ಟು *neṭṭu*	
ಪಡು *paḍu*, to experience	ಪಟ್ಟು *paṭṭu*	
ಬಿಡು *biḍu*, to leave	ಬಿಟ್ಟು *biṭṭu*	
ಬಿಸಾಡು *bisāḍu*, to throw away	ಬಿಸಾಟು *bisāṭu* (evidently with suppression of one ಟ್ *ṭ*)	Root also found as ಬಿಸುಡು *bisuḍu*, with past verb. ptc. ಬಿಸುಟ್ಟು *bisuṭṭu* and ಬಿಸುಟು *bisuṭu*. Other variant forms of root are ಬಿಸುಟು *bisuṭu*, ಬೀಸಾಡು *bīsāḍu*, ಬೀಸುಟು *bīsuṭu*
ಸುಡು *suḍu*, to burn	ಸುಟ್ಟು *suṭṭu*	
ಹೊರಡು *horaḍu*, to set out	ಹೊರಟು *horaṭu*	
ಉಣ್ಣು *uṇṇu* (ಉಣ್ *uṇ*), to eat	ಉಂಡು *uṇḍu*	
ಕಾಣು *kāṇu* (ಕಾಣ್ *kāṇ*), to see, appear	ಕಂಡು *kaṇḍu* (with vowel shortening also)	
ಕೊಳ್ಳು *koḷḷu* (ಕೊಳ್ *koḷ*), to obtain	ಕೊಂಡು *koṇḍu* (with consonant change in root also)	Imperat. 2 sing. ಕೋ *kō*

Crude Form	Past Verbal Participle	Noteworthy Irregularities

Class VI. Verbs in which the dental of the past verbal participial ending is changed into a guttural by attraction of a guttural

ಒಗು *ogu* (ಉಗು *ugu*), to drop, trickle	ಒಕ್ಕು *okku*	
ನಗು *nagu*, to laugh	ನಕ್ಕು *nakku*	
ಮಿಗು *migu*, to remain over and above[1]	ಮಿಕ್ಕು *mikku*	
ಸಿಗು *sigu*, to be found[2]	ಸಿಕ್ಕು *sikku*	
ಹೊಗು *hogu*, to enter	ಹೊಕ್ಕು *hokku*	

The following verbs of the second conjugation have variant forms of the past verbal participle as shewn below :—

ಒದೆ *ode*, to kick	ಒದೆದು *odedu*, ಒದದು *odadu*, ಒದ್ದು *oddu*
ಕದಿ *kadi*, to steal	ಕದ್ದು *kaddu* (which may be a contraction for ಕದಿದು *kadidu*, but is shewn in Class III (*c*) as a modification of ಕಳ್ದು *kaḷdu* from root ಕಳ್ *kaḷ*)
ಹದಿ *hadi*, to pave	ಹದಿದು *hadidu*, ಹದ್ದು *haddu*
ಹೊದೆ *hode*, to dress (intr.)	ಹೊದೆದು *hodedu*, ಹೊದದು *hodadu*, ಹೊದ್ದು *hoddu*

Many verbs of the second conjugation, in addition to their regular past verbal participle, have an abbreviated participle used only in composition with another verb.

Examples:

(1) ಎಳೆ *eḷe*, to draw, pull	ಎಳೆದು *eḷedu*	ಎಳಕೊಳ್ಳು *eḷakoḷḷu*
ಕರೆ *kare*, to call	ಕರೆದು *karedu*	ಕರಕೊಳ್ಳು *karakoḷḷu*, ಕರತರು *karataru*

[1] Same meaning as ಮಿಕ್ಕು *mikku*, which follows mode of ಮಾಡು *māḍu*.

[2] Same meaning as ಸಿಕ್ಕು *sikku*, which follows mode of ಮಾಡು *māḍu*.

Similarly ಒಡೆ *oḍe*, to be broken ; ಕಳೆ *kaḷe*, to lose, be lost ; ತೊಳೆ *toḷe*, to wash ; ನಡೆ *naḍe*, to walk ; ಬಡೆ *baḍe*, to beat ; etc.

(2) ಇಳಿ *iḷi*, to descend	ಇಳಿದು *iḷidu*	ಇಳುಕೊಳ್ಳು *iḷukoḷḷu*
ತಿಳಿ *tiḷi*, to be understood	ತಿಳಿದು *tiḷidu*	ತಿಳುಕೊಳ್ಳು *tiḷukoḷḷu*

Similarly ಉಳಿ *uḷi*, to survive ; ಬಡಿ *baḍi*, to beat ; ಮುರಿ *muri*, to break ; ಹಿಡಿ *hiḍi*, to seize.

Some verbs of both conjugations may elide their last syllable or their final vowel in such combinations.

Examples:

ಮಲಗು *malagu*, to lie down.	ಮಲಗಿ *malagi*	ಮಲಕೊಳ್ಳು *malakoḷḷu*
ತೆಗೆ *tege*, to take	ತೆಗೆದು *tegedu*	ತಕ್ಕೊಳ್ಳು *takkoḷḷu* (ತೆಕ್ಕೊಳ್ಳು *tekkoḷḷu*, for ತೆಗ್‌ಕೊಳ್ಳು *teg-koḷḷu*)

APPENDIX IV

IMITATIVE WORDS

(See Page 127)

The following are the chief varieties of imitative words in common use in Kanarese :—

(*a*) Words representing the cry of animals; as, ಅಂಬಾ *ambā*, the lowing of cattle; ಬ್ಯಾ *byā*, the bleating of sheep. Some of these are distinctly conventional; as, ಚುಮ್ *chum*, the cry of rats.

(*b*) Words representing other sounds; as, ಕಿರಕಿರ *kirakira*, the creaking of shoes, wheels, doors, etc.; ತಿಸಕ್ *tisak*, the sound of sneezing; etc.

(*c*) Words relating to sight or feeling, rather than to hearing; as, ತಳ *taḷa*, glittering, flashing; ಚುಮು *chuma*, stinging sensation; ಜಿಲ್ಲು *jillu*, the shock of touching cold water, etc.; ಗಮ *gama*, a strong (or sweet) smell.

(*d*) Words which are always used with the adverbial ending ಅನೆ *ane*, and are now regarded simply as adverbs; as, ಚೆಕ್ಕನೆ *chekkane*, quickly; ಜರ್ರನೆ *jarrane*, with a rush; ಜಲ್ಲನೆ *jallane*, with a start; ಫಕ್ಕನೆ *phakkane*, suddenly; ಭೋಂಕನೆ *bhōṅkane*, swiftly.

Imitative words are employed in the following ways :—

(*a*) With the addition of the affix ಅನೆ *ane*, which renders them adverbial; as, ಭೋರ್ *bhōr*, the roar of the sea; ಭೋರನೆ *bhōrane*, with a roaring sound.

(*b*) In duplication; as, ಗಣಗಣ *gaṇagaṇa*, the tinkling of bells; ಡವಡವ *ḍavaḍava*, palpitation.

(*c*) In duplication with slight variation; as, ಚಿಟಪಟ *chiṭapaṭa*, the snapping of parched corn; ಗಿಡಿಬಿಡಿ *giḍibiḍi*, with the noise of drumming.

(*d*) In combination with one of the verbs ಅನ್ನು *annu*, ಆಡು *āḍu*, ಕುಟ್ಟು *kuṭṭu*, etc.; as, ಕಣಕಣವೆನ್ನು *kaṇakaṇavennu*, to give

the sound of a tom-tom ; ಗೋಳಾಡು *gōḷāḍu*, to lament aloud ; ಗುಣುಗುಟ್ಟು *guṇuguṭṭu*, to grumble.

(*e*) In combination with the causative affix ಇಸು *isu* ; as, ತಳತಳಿಸು *taḷataḷisu*, to shine brilliantly ; ಗಡಬಿಡಿಸು *gaḍabiḍisu*, to bustle.

No attempt has been made to produce a complete list of imitative words ; indeed it would scarcely be possible to compile such a list, for the same word may be used in different connections with different meanings, and new words may be coined when required. The following are examples of this class of words :—

ಅಂಬಾ *ambā*, lowing of cattle
ಉಹುಹು *uhuhu*, sound made in shivering
ಓಂಯಿ *omyi*, lowing of buffalo
ಕಚ್‌ಪಚ್ *kachpach*, sound of walking in mud
ಕಟ *kaṭa*, ಕಟಕ *kaṭaka*, ಕಟ್ಟ *kaṭṭa*, } sound of crunching, grinding, boiling water, etc.
ಕಡ *kaḍa*, noise made by a dog gnawing a bone, by a wheel for raising water from a well, by the feet in rapid walking, etc.
ಕಣ *kaṇa*, sound of tom-tom
ಕಬಕ್ *kabak*, sound of gulping
ಕಳ *kaḷa*, sound of boiling rice, weeping, etc.
ಕಹ *kaha*, cry of a bird, shout of soldiers in battle
ಕಾ *kā*, cawing of crows
ಕಿಣಿ *kiṇi*, tinkling of bells, etc.
ಕಿರ *kira*, creaking of wheel, door, bamboos
ಕಿಸಿ *kisi*, sound of laughter
ಕೊಕ್ *kok*, clucking of poultry
ಗಟ *gaṭa*, gulping
ಗಡ *gaḍa*, trembling, quick movement, rattling
ಗಣ *gaṇa*, tinkling
ಗಮ *gama*, fragrance
ಗಿಡಿ *giḍi*, drumming
ಗಿಲ್ *gil*, chinking of coins, etc.
ಗುಡು *guḍu*, rumbling, thunder
ಗುಣು *guṇu*, grumbling
ಗುರ್ರು *gurru*, growling, snarling
ಗುಳು *guḷu*, gurgling of water, murmur of sea

ಗೋಳ್ *gōḷ*, sound of lamentation
ಘಂ *gham*, noise of drum
ಚರ *chara*, glittering
ಚಟ *chaṭa*, crackling of fire, parched corn, etc.
ಚಪ *chapa*, munching
ಚರ *chara*, noise of tearing
ಚಳ *chaḷa*, noise of bubbling water dazzling brightness
ಚಿಟಿ *chiṭi*, crackling of flames
ಚಿಮ್ *chim*, cry of hawks
ಚುರು *churu*, burning, smarting, cutting
ಛಳಿಲ್ *chhaḷil*, whizzing, cracking of whip
ಜಣ *jaṇa*, tinkling
ಟಣ್ *ṭaṇ*, sound of gong
ಡಣ್ *ḍaṇ*, } sound of drum
ಡಮ್ *ḍam*, }
ಡಬ್ *ḍab*, sound of heavy body falling
ಡವ *ḍava*, palpitation
ಢಂ *ḍham*, sound of gun
ತಟ *taṭa*, hammering, throbbing, dropping of water
ತಳ *taḷa*, brilliance
ದಗ *daga*, sound of flames bursting forth
ದಡಲ್ *daḍal*, sound of heavy body falling into water
ದುಮ್ *dum*, sound of heavy body falling from above
ಪಟ *paṭa*, sound of clothes flapping in wind, flapping of wings, etc.
ಪರ *para*, sound of tearing cloth
ಪಳ *paḷa*, rattling of corn, hail-stones, etc.
ಬಡ *baḍa*, chatter
ಬುಡ *buḍa*, sound of bubbling water
ಬುರ *bura*, sound of bird's wings in rising
ಬೋರ್ *bōr*, humming of bees, roar of sea, etc.
ಬುಗಿ *bugi*, breaking out of flames
ಬ್ಯಾ *byā*, cry of sheep or goats
ಮ್ಯೌ *myou*, cry of cat
ಸರ್ *sar*, rustling of snake, rending
ಹುಸ್ *hus*, sound made in driving away animals

APPENDIX V

THE CALENDAR, TIMES, AND SEASONS

I. The Day (ದಿವಸ *divasa*, ದಿನ *dina*)

The day of twenty-four hours is divided into eight 'watches,' or periods of three hours, called ಜಾನೆ *jāne*, ಜಾಮ *jāma*, ಜಾವ *jāva*, or ಯಾಮ *yāma*. (The period immediately preceding the dawn is called ಮುಂಜಾನೆ *muñjāne.*)

The day is also divided into sixty periods of twenty-four minutes each, called ಘಳಿಗೆ *ghaḷige*. Each ಘಳಿಗೆ *ghaḷige* is divided into sixty periods of twenty-four seconds each, called ವಿಘಳಿಗೆ *vighaḷige*. Thus two and a half *vighaḷige* are equivalent to a minute, and two and a half *ghaḷige* to one hour.

2. The Week (ವಾರ *vāra*)

The days of the week are called after the sun, moon, and planets. In the following list several names are given for each day. That occurring first is the one most commonly used.

Sunday:	ಭಾನುವಾರ *bhānuvāra*,	from	ಭಾನು *bhānu*, Sun
	ಆದಿತ್ಯವಾರ *ādityavāra*,	,,	ಆದಿತ್ಯ *āditya*, ,,
	ರವಿವಾರ *ravivāra*,	,,	ರವಿ *ravi*, ,,
	ಆದಿವಾರ *ādivāra*,	,,	ಆದಿ *ādi*, beginning
Monday:	ಸೋಮವಾರ *sōmavāra*,	from	ಸೋಮ *sōma*, Moon
	ಇಂದುವಾರ *induvāra*,	,,	ಇಂದು *indu*, ,,
	ಚಂದ್ರವಾರ *chandravāra*,	,,	ಚಂದ್ರ *chandra*, ,,
Tuesday:	ಮಂಗಳವಾರ *manggaḷavāra*,	from	ಮಂಗಳ *manggaḷa*, Mars
	ಭೌಮವಾರ *bhoumavāra*,	,,	ಭೌಮ *bhouma*, ,,
	ಕುಜವಾರ *kujavāra*,	,,	ಕುಜ *kuja*, ,,
	ಅಂಗಾರಕವಾರ *anggārakavāra*,	,,	ಅಂಗಾರಕ *anggaraka*, ,,
Wednesday:	ಬುಧವಾರ *budhavāra*,	from	ಬುಧ *budha*, Mercury
	ಸೌಮ್ಯವಾರ *soumyavāra*,	,,	ಸೌಮ್ಯ *soumya*, ,,
Thursday:	ಬೃಹಸ್ಪತಿವಾರ *brihaspativāra*	from	ಬೃಹಸ್ಪತಿ *brihaspati*, Jupiter
	ಗುರುವಾರ *guruvāra*,	,,	ಗುರು *guru*, ,,
Friday:	ಶುಕ್ರವಾರ *sukravāra*,	from	ಶುಕ್ರ *sukra*, Venus
	ಭಾರ್ಗವವಾರ *bhārgavavāra*,	,,	ಭಾರ್ಗವ *bhārgava*, ,,
Saturday:	ಶನಿವಾರ *sanivāra*,	from	ಶನಿ *sani*, Saturn
	ಸ್ಥಿರವಾರ *sthiravāra*,	,,	ಸ್ಥಿರ *sthira*, ,,
	ಮಂದವಾರ *mandavāra*,	,,	ಮಂದ *manda*, ,,

3. The Month (ತಿಂಗಳು *tinggaḷu*)

The month consists of twenty-eight lunar days, beginning from the day following the new moon, but in common reckoning these are approximated to the solar days, and the month consists usually of twenty-nine or thirty solar days. It is divided into two halves, called ಪಕ್ಷ *paksha*; the former, ಶುಕ್ಲಪಕ್ಷ *suklapaksha*, or ಶುದ್ಧಪಕ್ಷ *suddhapaksha*, the light half, extends from the midnight following the new moon until the midnight following the full moon; and the latter, ಕೃಷ್ಣಪಕ್ಷ *krishṇapaksha*, or ಬಹುಳಪಕ್ಷ *bahulapaksha*, the dark half, extends from the midnight following the full moon until the midnight following the new moon. The day on which the new moon occurs is called ಅಮಾವಾಸ್ಯೆ *amāvāsye*; that on which the full moon occurs is called ಪೌರ್ಣಮಿ *pournamī*. Though the length of the ಪಕ್ಷ *paksha* varies between fourteen and sixteen days, the concluding day, whether ಅಮಾವಾಸ್ಯೆ *amāvāsye* or ಪೌರ್ಣಮಿ *pournamī*, is counted as the fifteenth, one of the lunar dates being dropped or repeated in order to make this possible. Thus, the month of March, 1911, is set forth in the Kanarese calendar as follows:

March	ಮಾಸ		ತಿಥಿ	March	ಮಾಸ		ತಿಥಿ
1	ಫಾಲ್ಗುಣಶುಕ್ಲಪಕ್ಷ *phālgunasuklapaksha*	೧	ಪ್ರಥಮೆ *prathame*, ಪಾಡ್ಯಮಿ *pāḍyami*	15	ಫಾಲ್ಗುಣಕೃಷ್ಣಪಕ್ಷ *phālgunakrishṇapaksha*	೧	ಪ್ರಥಮೆ *prathame*, ಪಾಡ್ಯಮಿ *pāḍyami*
2		೨	ದ್ವಿತೀಯೆ *dvitīye*, ಬಿದಿಗೆ *bidige*	16		೨	ದ್ವಿತೀಯೆ *dvitīye*, ಬಿದಿಗೆ *bidige*
3		೩	ತೃತೀಯೆ *tritīye*, ತದಿಗೆ *tadige*	17		೩	ತೃತೀಯೆ *tritīye*, ತದಿಗೆ *tadige*
4		೪	ಚತುರ್ಥಿ *chaturthi*, ಚೌತಿ *chouti*	18		೩	ತೃತೀಯೆ *tritīye*
				19		೪	ಚತುರ್ಥಿ *chaturthi*, ಚೌತಿ *chouti*
5		೫	ಪಂಚಮಿ *pañchami*				
6		೬	ಷಷ್ಠಿ *shashṭhi*	20		೫	ಪಂಚಮಿ *pañchamī*
7		೭	ಸಪ್ತಮಿ *saptami*	21		೬	ಷಷ್ಠಿ *shashṭhi*
8		೮	ಅಷ್ಟಮಿ *ashṭami*	22		೭	ಸಪ್ತಮಿ *saptami*
9		೯	ನವಮಿ *navami*	23		೮	ಅಷ್ಟಮಿ *ashṭami*
10		೧೦	ದಶಮಿ *dasami*	24		೯	ನವಮಿ *navami*
11		೧೧	ಏಕಾದಶಿ *ēkādasi*	25		೧೦	ದಶಮಿ *dasami*
12		೧೨	ದ್ವಾದಶಿ *dvādasi*	26		೧೧	ಏಕಾದಶಿ *ēkādasi*
13		೧೪	ಚತುರ್ದಶಿ *chaturdasi*	27		೧೨	ದ್ವಾದಶಿ *dvādasi*
14		○	ಪೌರ್ಣಮಿ *pournamī*	28		೧೩	ತ್ರಯೋದಶಿ *triyōdasi*
				29		೧೪	ಚತುರ್ದಶಿ *chaturdasi*
				30		●	ಅಮಾವಾಸ್ಯೆ *amāvasye*

In this particular month the thirteenth of the light half was omitted, and the third of the dark half was repeated. The 31st in the English calendar is the first day of a new half-month, the *suklapaksha* of ಚೈತ್ರ *cheitra*.

The word ತಿಥಿ *tithi* means 'day of the month,' and the method of indicating the date by means of the lunar calendar is as follows; ಆಶ್ವೀಜಶುಕ್ಲಪಕ್ಷ ಚೌತಿ ಮಂಗಳವಾರ *āsvījasuklapaksha chouti manggaḷavāra*, Tuesday, the fourth of the light half of the month *Asvīja*. With the exception, however, of reckonings connected with vedic ceremonials, this method of computing the date has been abandoned, and the English calendar is now used almost universally in India. The word ತಾರೀಖು *tārīkhu* is used for 'day of the month' according to the English reckoning, and the English names of the months are transliterated into Kanarese. 'Tuesday, 26th September,' is written ಸಪ್ಟಂಬರ್ ಇಪ್ಪತ್ತಾರನೇ ತಾರೀಖು ಮಂಗಳವಾರ *saptambar ippattāranē tarīkhu manggaḷavāra*.

4. The Year (ವರ್ಷ *varsha*)

The year consists of twelve lunar months, which are grouped into periods or seasons of two months each. These seasons are called ಋತು *ritu*.

Season	Month	Corresponding Months in English Calendar
ವಸಂತ *vasanta*, spring	ಚೈತ್ರ *cheitra*	March—April
	ವೈಶಾಖ *veisākha*	April—May
ಗ್ರೀಷ್ಮ *grīshma*, hot season	ಜೇಷ್ಠ *jēshtha*	May - June
	ಆಷಾಢ *ashadha*	June—July
ವರ್ಷ *varsha*, rainy season	ಶ್ರಾವಣ *sravaṇa*	July—August
	ಭಾದ್ರಪದ *bhadrapada*	August—September
ಶರದ್ *sharad*, autumn	ಆಶ್ವಯುಜ *asvayuja* (ಆಶ್ವೀಜ *asvīja*)	September—October
	ಕಾರ್ತೀಕ *kartīka*	October—November
ಹಿಮಂತ *himanta*, winter	ಮಾರ್ಗಶೀರ್ಷ *margasīrsha* (ಮಾರ್ಗಶಿರ *margasira*)	November—December
	ಪೌಷ *pousha* (ಪುಷ್ಯ *pushya*)	December—January
ಶಿಶಿರ *sisira*, cool season	ಮಾಘ *magha*	January - February
	ಫಾಲ್ಗುನ *phalguna*	February—March

The names of the months are derived from those of the *nakshatragaḷu*, or 'lunar mansions,' corresponding to them. See the following paragraph.

5. The Rains

A division of the solar year into 27 *maḷegaḷu* or *maḷenakshatragaḷu* is made in accordance with the sun's progress through the 27 constellations (asterisms, or lunar mansions) which lie in its path. Each of these divisions amounts to $13\frac{5}{9}$ days. The reckoning begins from the entrance of the sun into the sign Aries (ಮೇಷ *mēsha*) about the end of March or the beginning of April.[1] Those *nakshatragaḷu* which occur in the dry season are called ಓಣನಕ್ಷತ್ರಗಳು *oṇanakshatragaḷu*. The agricultural calendar of the country is based upon this system of *nakshatragaḷu*, which, being more detailed than our method of calculating by months, permits of more accurate forecasts of the weather being made. The regularity of the tropical seasons is also a help to such accuracy.

1. ಅಶ್ವಿನಿ *asvini*
2. ಭರಣಿ *bharaṇi*
3. ಕೃತ್ತಿಕೆ *trittike*
4. ರೋಹಿಣಿ *rōhiṇi*
5. ಮೃಗಶಿರ *mrigasira*
6. ಆರ್ದ್ರ *ārdra*
7. ಪುನರ್ವಸು *punarvasu*
8. ಪುಷ್ಯ *pushya*
9. ಆಶ್ಲೇಷ *aslēsha*
10. ಮಖ *makha*
11. ಹುಬ್ಬ *hubba*
12. ಉತ್ತರ *uttara*
13. ಹಸ್ತ *hasta*
14. ಚಿತ್ತ *chitta*
15. ಸ್ವಾತಿ *svati*
16. ವಿಶಾಖ *visakha*
17. ಅನೂರಾಧ *anūradha*
18. ಜ್ಯೇಷ್ಠ *jyēshṭha*
19. ಮೂಲ *mūla*
20. ಪೂರ್ವಾಷಾಢ *pūrvashadha*
21. ಉತ್ತರಾಷಾಢ *uttarashadha*
22. ಶ್ರವಣ *sravaṇa*
23. ಧನಿಷ್ಠ *dhanishṭha*
24. ಶತತಾರ *satatara*
25. ಪೂರ್ವಾಭಾದ್ರ *pūrvabhadra*
26. ಉತ್ತರಾಭಾದ್ರ *uttarabhadra*
27. ರೇವತಿ *rēvati*

The *nakshatras* numbered from 1 to 16 are usually described as *maḷenakshatragaḷu*, the remaining eleven as *oṇanakshatragaḷu*.

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[1] The Tamil calendar follows the sun (ಸೌರಮಾನ *souramāna*), and this day is known as 'Tamil new year's day,' or ಸೌರಮಾನಯುಗಾದಿ *souramanayugadi*.

6. Cycles

Years are grouped in cycles of sixty (ಷಷ್ಠಿ *shashṭhi*), every one of which is divided into three periods (ಪಕ್ಷ *paksha*) of twenty years, as shewn below.

ಉತ್ತಮಪಕ್ಷ *uttamapaksha*	ಮಧ್ಯಮಪಕ್ಷ *madhyama-paksha*	ಕನಿಷ್ಠಪಕ್ಷ *kanishthapaksha*
1 ಪ್ರಭವ *prabhava*	21 ಸರ್ವಜಿತು *sarvajitu*	41 ಪ್ಲವಂಗ *plavangga*
2 ವಿಭವ *vibhava*	22 ಸರ್ವಧಾರಿ *sarvadhari*	42 ಕೀಲಕ *kīlaka*
3 ಶುಕ್ಲ *sukla*	23 ವಿರೋಧಿ *virōdhi*	43 ಸೌಮ್ಯ *soumya*
4 ಪ್ರಮೋದೂತ *pramōdūta*	24 ವಿಕೃತಿ *vikriti*	44 ಸಾಧಾರಣ *sadharana*
5 ಪ್ರಜೋತ್ಪತ್ತಿ *prajōtpatti*	25 ಖರ *khara*	45 ವಿರೋಧಿಕೃತು *virōdhikritu*
6 ಆಂಗೀರಸ *anggīrasa*	26 ನಂದನ *nandana*	46 ಪರೀಧಾವಿ *parīdhavi*
7 ಶ್ರೀಮುಖ *srīmukha*	27 ವಿಜಯ *vijaya*	47 ಪ್ರಮಾದೀಚ *pramadīcha*
8 ಭಾವ *bhava*	28 ಜಯ *jaya*	48 ಆನಂದ *ananda*
9 ಯುವ *yuva*	29 ಮನ್ಮಥ *manmatha*	49 ರಾಕ್ಷಸ *rakshasa*
10 ಧಾತು *dhatu*	30 ದುರ್ಮುಖಿ *durmukhi*	50 ನಳ *naḷa*
11 ಈಶ್ವರ *īsvara*	31 ಹೇವಳಂಬಿ *hevalambi*	51 ಪಿಂಗಳ *pinggaḷa*
12 ಬಹುಧಾನ್ಯ *bahudhanya*	32 ವಿಳಂಬಿ *vilambi*	52 ಕಾಳಯುಕ್ತಿ *kaḷayukti*
13 ಪ್ರಮಾಥಿ *pramathi*	33 ವಿಕಾರಿ *vikari*	53 ಸಿದ್ಧಾರ್ಥಿ *siddharthi*
14 ವಿಕ್ರಮ *vikrama*	34 ಶಾರ್ವರಿ *sarvari*	54 ರೌದ್ರಿ *roudri*
15 ವಿಷು *vishu*	35 ಪ್ಲವ *plava*	55 ದುರ್ಮತಿ *durmati*
16 ಚಿತ್ರಭಾನು *chitrabhanu*	36 ಶುಭಕೃತು *subhakritu*	56 ದುಂದುಭಿ *dundubhi*
17 ಸ್ವಭಾನು *svabhanu*	37 ಶೋಭಕೃತು *sōbhakritu*	57 ರುಧಿರೋದ್ಗಾರಿ *rudhirōdgari*
18 ತಾರಣ *taraṇa*	38 ಕ್ರೋಧಿ *krōdhi*	58 ರಕ್ತಾಕ್ಷಿ *raktakshi*
19 ಪಾರ್ಥಿವ *parthiva*	39 ವಿಶ್ವಾವಸು *visvavasu*	59 ಕ್ರೋಧನ *krōdhana* [*ya*
20 ವ್ಯಯ *vyaya*	40 ಪರಾಭವ *parabhava*	60 ಕ್ಷಯ *kshaya*, ಅಕ್ಷಯ *aksha-*

The greater part of the present year, 1914, corresponds to the forty-eighth year of the cycle, which began, according to the lunar reckoning, on the 27th March, and according to the solar on the 13th April.

APPENDIX VI

LIST OF GRAMMATICAL TERMS

Ablative case : ಪಂಚಮೀವಿಭಕ್ತಿ *pañchamīvibhakti*, ಅಪಾದಾನವಿಭಕ್ತಿ *apādānavibhakti*

Accusative case : ದ್ವಿತೀಯೇವಿಭಕ್ತಿ *dvitīyēvibhakti*, ಕರ್ಮವಿಭಕ್ತಿ *karmavibhakti*

Active verb : ಕರ್ತರಿಕ್ರಿಯಾಪದ *kartarikriyāpada*

Adjective : ಗುಣವಾಚಕ *guṇavāchaka*

Adverb : ಕ್ರಿಯಾವಿಶೇಷಣ *kriyāviśēshaṇa*

Affirmative (form of verb) : ನಿಶ್ಚಯರೂಪ *niśchayarūpa*

Affix : ಪ್ರತ್ಯಯ *pratyaya*

Alliteration : ಪ್ರಾಸ *prāsa*

Aspirated (consonant) : ಮಹಾಪ್ರಾಣ *mahāprāṇa*

Case : ವಿಭಕ್ತಿ *vibhakti*

Causal verb : ಪ್ರೇರಕಕ್ರಿಯಾಪದ *prērakakriyāpada*, ಹೇತ್ವರ್ಥಕಕ್ರಿಯಾಪದ *hētvarthakakriyāpada*

Cerebral (consonant) : ಮೂರ್ಧನ್ಯ *mūrdhanya*

Common noun : ರೂಢನಾಮ *rūḍhanāma*

Compound word : ಸಮಾಸಪದ *samāsapada*

Conjunction : ಸಂಬಂಧಕಾವ್ಯಯ *sambandhakāvyaya*

Consonant : ವ್ಯಂಜನ *vyañjana*

Contingent future: ಸಂಭಾವನಾರೂಪ *sambhāvanārūpa*, ಸಂಶಯರೂಪ *saṁśayarūpa*

Crude form (Root): ಪ್ರಕೃತಿ *prakṛiti*

  Do (of declinable word): ಪ್ರಾತಿಪದಿಕ *prātipadika*

  Do (of verb): ಧಾತು *dhātu*

Dative case : ಚತುರ್ಥೀವಿಭಕ್ತಿ *chaturthīvibhakti*, ಸಂಪ್ರದಾನವಿಭಕ್ತಿ *sampradānavibhakti*

Declension : ವಿಭಕ್ತಿಮಾಲೆ *vibhaktimāle*

Defective (verb) : ಉಪಪದ *upapada*

Demonstrative : ನಿದರ್ಶಕ *nidarśaka*

Dental (consonant) : ದಂತ್ಯ *dantya*
Derivative (from nominal root) : ತದ್ಧಿತ *taddhita*
Do (from verbal root) : ಕೃದಂತ *kṛidanta*
Descriptive noun : ಅನ್ವರ್ಥನಾಮ *anvarthanāma*
Elision (vowel) : ಲೋಪ *lōpa*
Feminine : ಸ್ತ್ರೀಲಿಂಗ *strīlingga*
Flat (consonant) : ಸರಳ *saraḷa*
Foreign (word) : ಅನ್ಯದೇಶ್ಯ *anyadēśya*
Future : ಭವಿಷ್ಯತ್ *bhavishyat*
Future (contingent) : *see* Contingent
Gender : ಲಿಂಗ *lingga*
Genitive case : ಷಷ್ಠೀವಿಭಕ್ತಿ *shashṭhīvibhakti*, ಸಂಬಂಧವಿಭಕ್ತಿ *sambandhavibhakti*
Guttural (consonant) : ಕಂಠ್ಯ *kaṇṭhya*
Honorific : ಗೌರವಾರ್ಥಕ *gouravārthaka*
Hybrid : ಅರಿಸಮಾಸ *arisamāsa*
Imitative word : ಕ್ರಿಯಾನುಕರಣಾವ್ಯಯ *kriyānukaraṇāvyaya*
Imperative mood : ವಿಧೀರೂಪ *vidhīrūpa*
Infinitive mood : ಭಾವರೂಪ *bhāvarūpa*
Inflected word (declinable) : ನಾಮಪದ *nāmapada*
Do. (verb) : ಆಖ್ಯಾತಪದ *ākhyātapada*, ಕ್ರಿಯಾಪದ *kriyāpada*
Insertion (of consonant) : ಆಗಮ *āgama*
Interjection : ಸಂಬೋಧಕಾವ್ಯಯ *sambōdhakāvyaya*
Interrogative : ಪ್ರಶ್ನಾರ್ಥಕ *praśnārthaka*
Intransitive verb : ಅಕರ್ಮಕಕ್ರಿಯಾಪದ *akarmakakriyāpada*
Irregular verb : ವಿಕೃತಕ್ರಿಯಾಪದ *vikṛitakriyāpada*, ವಿಕಲ್ಪಕ್ರಿಯಾಪದ *vikalpakriyāpada*
Kanarese (language) : ಕನ್ನಡ *kannaḍa*
Do. (word) : ದೇಶ್ಯ *dēśya*
Labial (consonant) : ಓಷ್ಠ್ಯ *ōshṭhya*
Letter : ವರ್ಣ *varṇa*
Line (of poetry) : ಪಾದ *pāda*
Locative case : ಸಪ್ತಮೀವಿಭಕ್ತಿ *saptamīvibhakti*, ಅಧಿಕರಣವಿಭಕ್ತಿ *adhikaraṇavibhakti*

Long (vowel): ದೀರ್ಘ *dīrgha*
Manner, Word of: ಪ್ರಕಾರವಾಚಕ *prakāravāchaka*
Masculine gender: ಪುಲ್ಲಿಂಗ *pullingga*
Metre: ಛಂದಸ್ಸು *chhandassu*
Mood: ರೂಪ *rūpa*
Mutation (of consonant): ಆದೇಶ *ādēśa*
Nasal (consonant): ಅನುನಾಸಿಕ *anunāsika*
Negative: ನಿಷೇಧ *nishēdha*
Neuter gender: ನಪುಂಸಕಲಿಂಗ *napumsakalingga*
Nominative case: ಪ್ರಥಮಾವಿಭಕ್ತಿ *prathamāvibhakti*, ಕರ್ತೃವಿಭಕ್ತಿ *kartṛivibhakti*
Noun: ನಾಮವಾಚಕ *nāmavāchaka*
Number: ವಚನ *vachana*
Numeral: ಸಂಖ್ಯಾವಾಚಕ *sangkhyāvāchaka*
Object: ಕರ್ಮ *karma*
Onomatopoetic: *see* Imitative
Palatal (consonant): ತಾಲವ್ಯ *tālavya*
Parsing: ಪದವಿಭಾಗ *padavibhāga*
Participial noun: ಕೃನ್ನಾಮ *kṛinnāma*
Participle, Relative: ಕೃದ್ವಾಚಿ *kṛidvāchi*
Do. Verbal: ಕ್ರಿಯಾನ್ಯೂನ *kriyānyūna*
Particle (adverbs, conjunctions, etc.): ನಿಪಾತ *nipāta*
Passive verb: ಕರ್ಮಣೀಕ್ರಿಯಾಪದ *karmaṇīkriyāpada*
Past tense: ಭೂತಕಾಲ *bhūtakāla*
Person: ಪುರುಷ *purusha*
Do. First: ಉತ್ತಮಪುರುಷ *uttamapurusha*
Do. Second: ಮಧ್ಯಮಪುರುಷ *madhyamapurusha*
Do. Third: ಪ್ರಥಮಪುರುಷ *prathamapurusha*
Plural number: ಬಹುವಚನ *bahuvachana*
Postposition: ವಿಭಕ್ತ್ಯರ್ಥಕಾವ್ಯಯ *vibhaktyarthakāvyaya*
Present tense: ವರ್ತಮಾನಕಾಲ *vartamānakāla*
Pronoun: ಸರ್ವನಾಮ *sarvanāma*
Proper noun: ಅಂಕಿತನಾಮ *angkitanāma*
Prosody: ಕವಿತ್ವಲಕ್ಷಣ *kavitvalakshaṇa*, ಛಂದೋಲಕ್ಷಣ *chhandōlakshaṇa*

Provincialism : ಗ್ರಾಮ್ಯ *grāmya*
Quantity, Word of : ಪರಿಮಾಣವಾಚಕ *parimāṇavāchaka*
Reflexive (pronoun) : ಆತ್ಮಾರ್ಥಕ *ātmārthaka*
Do. (verb) : ಸ್ವಾರ್ಥ *svārtha*, ಆತ್ಮನೇಪದ *ātmanēpada*
Relationship, Noun of : ಬಂಧುವಾಚಕ *bandhuvāchaka*
Relative participle : *see* Participle
Do. verbal forms : ಕಾರಕಕೃದಂತ *kārakakṛidanta*
Rhyme : ಪ್ರಾಸ *prāsa*
Root : *see* Crude form
Sanskrit : ಸಂಸ್ಕೃತ *samskṛita*
Do. words in Kanarese : ಸಮಸಂಸ್ಕೃತ *samasamskṛita*
Do. roots radical also in Kanarese : ತತ್ಸಮ *tatsama*
Do. words modified in Kanarese : ತದ್ಭವ *tadbhava*
Sentence : ವಾಕ್ಯ *vākya*
Sharp (consonant) : ಪರುಷ *parusha*
Short (vowel) : ಹ್ರಸ್ವ *hrasva*
Singular number : ಏಕವಚನ *ēkavachana*
Subject : ಕರ್ತೃ *kartṛi*
Syllable : ಅಕ್ಷರ *akshara*
Do. Combination of : ಸಂಧಿ *sandhi*
Syntax : ಪ್ರಯೋಗ *prayōga*
Tense : ಕಾಲ *kāla*
Transitive verb : ಸಕರ್ಮಕಕ್ರಿಯಾಪದ *sakarmakakriyāpada*
Unaspirated (consonant) : ಅಲ್ಪಪ್ರಾಣ *alpaprāṇa*
Uninflected word : ಅವ್ಯಯ *avyaya*
Do. verbal forms : ಅವ್ಯಯಕೃದಂತ *avyayakṛidanta*
Do. verbs : ಕ್ರಿಯಾರ್ಥಕಾವ್ಯಯ *kriyārthakāvyaya*
Verb : ಕ್ರಿಯಾಪದ *kriyāpada*
Verse (in poetry) : ಶ್ಲೋಕ *ślōka*
Vocative case : ಸಂಬೋಧನಾವಿಭಕ್ತಿ *sambodhanāvibhakti*, ಆಮಂತ್ರಣವಿಭಕ್ತಿ *āmantraṇavibhakti*
Vowel : ಸ್ವರ *svara*
Word : ಶಬ್ದ *śabda*

APPENDIX VII

MARKS OF PUNCTUATION

The Kanarese marks of punctuation are two only; *viz.*, ಪೂರ್ಣವಿರಾಮ *pūrnavirama*, or the full stop, indicated by two parallel upright strokes, || ; and ಅರ್ಧವಿರಾಮ *ardhavirama*, or the half stop, indicated by one upright stroke, | . Of late years the practice of using English punctuation marks has become general, the following names being given to them :

Full stop	ಪೂರ್ಣವಿರಾಮ *pūrnavirama*	Note of interrogation	ಪ್ರಶ್ನೆ *prasne*
Colon	ವಿವರಣೆ *vivarane*	Note of exclamation	ಭಾವಸೂಚಿ *bhavasūchi*
Semicolon	ಅರ್ಧವಿರಾಮ *ardhavirama*	Inverted commas	ನಿದರ್ಶಕ *nidarsaka*
Comma	ಅಲ್ಪವಿರಾಮ *alpavirama*	Parenthesis	ಆವರಣ *avarana*, ಕಂಸರೇಖೆ *kamsarēkhe*

This practice, is, however, not to be commended. The form of the words in a properly constructed Kanarese sentence itself indicates the balance of the sentence and the relation of its parts to one another. Foreign punctuation marks are thus unnecessary, and their use results in a slovenly and inaccurate style of both writing and speech.

VOCABULARIES

VOCABULARIES

As far as possible, these Vocabularies should be committed to memory, and the Exercises worked without further reference to them.

The figures 1, 2, 3A, 3B, following declinable words in the Vocabularies, refer to the various declensions, and italic letters *m*, *f*, *n*, to the various genders, respectively.

Sanskrit nouns and adjectives are indicated by an asterisk *. *Tadbhava* words are not so indicated (see p. 176).

Irregular verbs are indicated by an obelus †. The Roman figures following irregular verbs refer to the classes in which they are arranged in Appendix III.

Words the meaning of which is explained in the body of the Lessons are not included in these lists.

LESSON V

ಅರಸ 1*m*, king
ಕುರುಬ 1*m*, shepherd
ಕೇಳು, to hear, ask[1]
* ಚಂದ್ರ 1*m*, moon
ತೋಟಗಾರ 1*m*, gardener
ನೋಡು, to see
ಪ್ರೀತಿಸು, to love
* ಬ್ರಾಹ್ಮಣ 1*m*, Brahman
* ಮನುಷ್ಯ 1*mf*, man, human being
ಮಾತನಾಡು (ಮಾತಾಡು), to speak
ವಂದಿಸು, to salute
* ವರ್ತಕ 1*m*, merchant
* ಶಿಷ್ಯ 1*m*, disciple
* ಶೂದ್ರ 1*m*, Sudra
* ಸೂರ್ಯ 1*m*, sun
* ಸ್ನೇಹಿತ 1*m*, friend
ಹುಡುಗ 1*m*, boy
ಹೊಲೆಯ 1*m*, Holeya

LESSON VI

ಓಡಿಸು, to cause to run, put to flight
ಕಳ್ಳ 1*m*, thief
ಕುಂಟ 1*m*, lame man
ಕುರುಡ 1*m*, blind man
* ಕೃಷ್ಣ 1*m*, Krishna
ನಾಳಿದ್ದು (ನಾಡಿದ್ದು), the day after to-morrow
ನಾಳೆ, to-morrow
ನೂಕು, to push
* ಬೋಧಕ 1*mf*, teacher
ಬೋಧಿಸು,[2] to teach
* ಮೂಢ 1*mf*, ignorant person
* ರಾಮ 1*m*, Rama
* ಸಾತ್ವಿಕ 1*mf*, good, virtuous person

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[1] ಕೇಳು without an object expressed may mean either 'to hear' or 'to ask.' With a *personal* object expressed, it means 'to ask'; with other objects it means either 'to ask' or 'to hear.' The object itself will suggest the meaning. [2] Has the *personal* object in the dative case.

LESSON VII

* ಅಕ್ಷರ 1*n*, letter of alphabet, syllable
ಆಳು, to rule
ಒಕ್ಕಲಿಗ 1*m*, farmer
ಓಡು, to run
ಓದು, to read
ಕಳುಹಿಸು, to send
ಕಾಗದ 1*n*, paper, letter (epistle)
ಕೂಡು, to assemble
ಕೆಲಸ 1*n*, work
* ಖಡ್ಗ 1*n*, sword
* ಗ್ರಾಮ 1*n*, village
* ಜ್ಞಾನ 1*n*, wisdom
ತೋಟ 1*n*, garden
ತೋರಿಸು, to shew
ದಿವಸ (ದಿನ) 1*n*, day
* ದೇಶ 1*n*, country
ನಂಟ (ನೆಂಟ) 1*m*, relation
* ನಾಶ (ನಾಶನ) 1*n*, destruction
ನಿರ್ಮಿಸು, to create
* ಪಟ್ಟಣ 1*n*, city
* ಪಾಠ 1*n*, lesson
* ಪುಸ್ತಕ 1*n*, book
* ಮಠ 1*n*, school
* ಮಾರ್ಗ 1*n*, road, path
* ರಾಜ್ಯ 1*n*, kingdom
* ಲೋಕ 1*n*, world
ವರುಷ (*ವರ್ಷ) 1*n*, year
* ವಾಸ 1*n*, dwelling, living
* ಸಂಘ 1*n*, society, assembly
ಹಣ 1*n*, money
ಹೊಂದು, to obtain, receive
ಹೊಲ 1*n*, field

LESSON VIII

* ಉಪಕಾರ 1*n*, kindness, benefit
ಉಪಕಾರಮಾಡು, to do a kindness, help (with *dat.*)
ಊಮೆ 2*m*, dumb man
ಕ್ಷಮಿಸು, to forgive
ಗಿಡ 1*n*, shrub, plant
ತಂದೆ 2*m*, father
* ದೇವಾಲಯ 1*n*, temple
* ಪತಿ 2*m*, lord, husband
* ಪಾಪಿ 2*mf*, sinner
ಪೂಜಾರಿ 2*m*, temple-priest
* ಮುನಿ 2*m*, devotee
* ವನ 1*n*, forest
* ವಿಗ್ರಹ 1*n*, image
* ವಿವೇಕಿ 2*mf*, prudent person
ಸಿಪಾಯಿ 2*m*, soldier, 'sepoy'
* ಸ್ವಾಮಿ 2*m*, lord
ಹುಳ 1*n*, worm
ಹೌದು, yes

LESSON IX

ಅತ್ತೆ 2*f*, mother-in-law
ಒಳಗೆ, inside, within
ಕಟ್ಟು, to tie, yoke, build
ಕಾಪಾಡು, to protect, preserve, support
ಕೆಳಗೆ, below, under
ಕುಂಟಿ 2*f*, lame woman
ಗಂಗೆ 2*f*, the river Ganges
ತಂಗಿ 2*f*, younger sister
ತೀರ 1*n*, bank
ದಯ 1*n*, favour, kindness

* ದೇವಿ 2*f*, goddess
* ಪತ್ನಿ 2*f*, wife
ಬ್ರಾಹ್ಮಣಗಿತ್ತಿ 2*f*, Brahman woman
ಮುಂದೆ, before, in front of
ಮೇಲೆ, upon, above, after
ಸಂಗಡ, with, in company with
* ಸರಸ್ವತಿ 2*f*, Sarasvati, the goddess of learning
* ಸ್ತ್ರೀ 2*f*, woman
ಹಾಕು, to cast, throw, put
ಹಿಂದೆ, behind
ಹೆಂಡತಿ 2*f*, wife
ಹೊರಗೆ, outside of, without

LESSON X

ಅಕ್ಕಿ 2*n*, rice (uncooked)
ಆಡು, to play
ಕಚ್ಚು, to bite
ಕಟ್ಟೆ 2*n*, embankment, 'bund'
ಕತ್ತಿ 2*n*, knife
ಕಿವಿ 2*n*, ear
ಕೆರೆ 2*n*, tank
ಕೊಂದುಹಾಕು, to kill
ಕೋತಿ 2*n*, monkey
ಗದ್ದೆ 2*n*, wet land
* ಜಾತಿ 2*n*, class, kind, caste
ತಿಳಿಸು, to make known
* ನದಿ 2*n*, river
ನಾಯಿ 2*n*, dog
* ಪಕ್ಷಿ 2*n*, bird
* ಪ್ರಾರ್ಥನೆ 2*n*, prayer
ಪ್ರಾರ್ಥನೇಮಾಡು, to pray
* ಪ್ರಾಣಿ 2*n*, living creature, animal
* ಪ್ರೀತಿ 2*n*, love, affection
ಬಂಡೆ 2*n*, rock
* ಬೀಜ 1*n*, seed
ಬೆಂಕಿ 2*n*, fire
ಬೆಳೆ 2*n*, crop, growth
ಬೆಳ್ಳಿ 2*n*, silver
ಮನೆ 2*n*, house
ಮರಿ 2*n*, the young of an animal[1]
ಮರೆ 2*n*, hiding, concealment,
ಮರೆಮಾಡು, to conceal
ಮಳೆ 2*n*, rain
* ಮೃಗ 1*n*, animal, wild beast
ರಾಗಿ 2*n*, ragi, a species of millet
* ರಾತ್ರಿ (ರಾತ್ರೆ) 2*n*, night
* ಸಂಗತಿ 2*n*, circumstance, affair
* ಸಮೀಪ 1*n*, nearness, neighbourhood
* ಸಾಗುವಳಿ 2*n*, cultivation
ಸಾಗುವಳೀಮಾಡು, to cultivate
ಸಾಲು, to be sufficient
ಸಿಕ್ಕು, to be obtained, to be found[2]
ಹುಲಿ 2*n*, tiger
* ಹೊಳೆ 2*n*, river

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[1] Note that ಮರಿ is not an adjective meaning 'young,' but a noun meaning a young animal. The name of the specific animal precedes it, and is used adjectivally; as ಹುಲಿಮರಿ *hulimari*, a tiger-cub; ನಾಯಿಮರಿ *nayimari*, a puppy. The translation 'a young tiger,' 'a young dog,' is apt to mislead beginners. The preceding noun is in reality in the genitive case, and the combination is that known as *tatpurushasamasa* (see pp. 179, 184, 260 f.).

[2] This verb is frequently used to translate the English verb 'find.' But the sentence must be transposed. For 'I found it,' say, 'it was found to me.'

LESSON XI

ಅಪೇಕ್ಷಿಸು, to desire, wish
ಗುಡಿ 2*n*, temple
ಜಯ 1*n*, victory
ಜಯಿಸು, to overcome
ಪೂಜಿಸು, to worship
* ಪ್ರಭು 3A *m*, lord, noble
* ಪ್ರಯತ್ನ 1*n*, attempt
ಪ್ರಯತ್ನಮಾಡು, to attempt
ಪ್ರಾರಂಭಿಸು, to begin
* ಭಕ್ತಿ 2*n*, devotion
* ಭ್ರಾತೃ 3A *m*, brother
* ಮಂತ್ರಿ 2*m*, councillor
ಮಾರು, to sell
* ಮುಖಾಂತರ, through, by means of
ಯೇಸು 3A *m*, Jesus
* ವಸ್ತು 3A *n*, object, substance, article
* ವಿಷ್ಣು 3A *m*, Vishnu
* ಶತ್ರು 3A *mf*, enemy
* ಸನ್ಮಾನಿಸು, to honour, reverence
ಸೇರು, to go, come, arrive at, enter, assemble
ಹಸು 3A *n*, cow

LESSON XII

ಅರ್ಪಿಸು, to offer
ಆಳು 3B *mfn*, person, labourer
ಊರು 3B *n*, city, town
ಎತ್ತು 3B *n*, ox, bullock
ಎತ್ತು, to raise
ಕೂಗು, to shout, cry
ಗಂಡ[1] 1*m*, } male person
ಗಂಡು 3B *mfn*, } male person
ಗಂಡಸ 1*m*, } male person
ಗಂಡಸು 3B*m*, } male person
ಗಂಡಾಳು[2] 3B *m*, cooly man
ಗಾಡಿ 2*n*, cart
ಗುಂಪು 3B *n*, crowd, group
ಚಿಮುಕಿಸು, to sprinkle
* ಜೀವನ 1*n*, livelihood, living
ತಡ 1*n*, (ತಡೆ 2*n*,) delay
ತಡಮಾಡು, to loiter, be slow
ದಂಡು 3B *n*, army
ದುಡ್ಡು 3B *n*, $\frac{1}{3}$ part of an anna, money in general
ನೀರು 3B *n*, water
* ಬತ್ತ 1*n*, paddy, rice
ಬಾಗಿಲು 3B *n*, gate, door
ಮಾತು 3B *n*, word, saying
ಮಾವು 3B *n*, mango
ಮುಳ್ಳು 3B *n*, thorn
ಸಂತೆ 2*n*, market
ಸೇವಿಸು, to serve
ಹಗಲು 3B *n*, day-time
ಹಣ್ಣು 3B *n*, fruit
ಹಾರಿಸು, to cause to fly
ಹಾರು, to fly, leap
ಹಾಲು 3B *n*, milk
ಹುಲ್ಲು 3B *n*, straw, grass
ಹೂವು 3B *n*, flower
ಹೆಣ್ಣು 3B *n*, female, wife
ಹೆಣ್ಣಾಳು[3] 3B *f*, cooly woman

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[1] Noun of Relationship (=husband) : for plural see Lesson XVI.
[2] *Lōpasandhi* from ಗಂಡು + ಆಳು.
[3] *Lōpasandhi*, from ಹೆಣ್ಣು + ಆಳು.

LESSON XIV

ಅಗಸ 1*m*, washerman, dhobi
ಅಗಿ (ಅಗೆ), to dig
ಆನೆ 2*n*, elephant
ಎಳೆ, to draw, drag, pull
ಒಡವೆ 2*n*, possession, ornament, jewel
ಕರೆ, (1) to call, (2) to milk
ಕಳೆ, to pass away, be spent, to spend, lose
ಕಾಲ 1*n*, time
ಕುಡಿ, to drink
ಜೊತೆಗಾರ 1*m*, companion
ತಿಳಿ, to be understood, be known
ತುಳಿ, to trample
ತೆಗೆ, to take, take away, open
ತೊಳೆ, to wash
ದೊರೆ, to be gained
ನಡೆ, to walk
ನುಡಿ, to speak, say, utter
* ಪದ 1*n*, word
ಪೈರು 3B *n*, growing corn
ಬಟ್ಟೆ 2*n*, cloth, clothing
ಬರೆ, to write, draw
ಬಹಳ, much
ಬಿಗಿ, to tighten, fasten firmly
ಬೆಳೆ, to grow
ಬೇಗನೆ, quickly
* ಮಂತ್ರ 1*n*, religious formula, text
ಮುದುಕ 1*m*, old man
* ವಿದ್ಯಾರ್ಥಿ 2*m*, scholar, pupil
* ವ್ಯಾಪಾರ 1*n*, trading
ಸಂಗ್ರಹಿಸು, to collect, abridge
* ಸ್ವಸ್ಥ 1*n*, health
ಸ್ವಸ್ಥಮಾಡು, to heal, make whole
ಹರ್ಷಿಸು, to be glad, rejoice
ಹಿಡಿ, to seize, take hold of, capture
ಹೊಡೆ, to beat
ಹೊಳೆ, to shine

LESSON XV

ಅಕ್ಕಸಾಲೆ 2*m*, goldsmith
ಅದ್ದು, to dip, immerse
* ಉಪಾಧ್ಯಾಯ 1*m*, teacher; *fem.* ಉಪಾಧ್ಯಾಯಿನಿ
ಒಗೆ, to beat (clothes on a stone)
ಕಡೆ, to churn
ಕನ್ನ 1*n*, hole (made by burglars in a house wall)
ಕರಗಿಸು, to soften, melt
ಕಲ್ಲು 3B*n*, stone
ಕಳ್ಳತನ 1*n*, theft, robbery
ಕಾಯಿಸು, to heat
ಕೊರೆ, to dig, cut, break
ಗೊಲ್ಲ 1*m*, cowherd
ಗೋಡೆ 2*n*, wall
ಚಿನ್ನ 1*n*, gold
ಜವಾನ 1*m*, messenger, 'peon,' policeman
ಜುಲ್ಮಾನೆ 2*n*, fine
ತುಪ್ಪ 1*n*, 'ghi' (clarified butter)
* ದ್ವಾರ 1*n*, door
* ದ್ವಾರಪಾಲಕ 1*m*, doorkeeper
* ನುಸಿ, to creep, enter stealthily
* ಪಾಲಕ 1*m*, guardian
* ಪ್ರಜೆ 2*m*, people, subjects (usually plur.)
* ಪ್ರಯಾಣಿಕ 1*m*, traveller, pilgrim
ಬಾಳೆ 2*n*, plantain
ಬೆಣ್ಣೆ 2*n*, butter
ಮಾರಣೆ, the next, following
ಮೊಸರು 3B*n*, curds
ರವಾನಿಸು, to despatch, send

ರೋಗ 1*n*, sickness
ವಿಚಾರಣೆ 2*n*, enquiry
ವಿಧಿಸು, to appoint, prescribe
* ವಿಲಾಸ 1*n*, address (on a letter)
ಶಿಕ್ಷಿಸು, to punish
ಸಂಬಳ 1*n*, wages, salary
ಸವಿ, to taste, eat
ಸಾವುಕಾರ 1*m*, merchant, banker, 'sowcar'
ಸಿಪ್ಪೆ 2*n*, skin (of fruit)
ಸುಲಿ, to strip off, peel
ಸೆರೆಮನೆ 2*n*, prison
ಸೇರಿಸು, to cause to enter, put into
ಹತ್ತರ (ಹತ್ತಿರ) 1*n*, nearness
ಹರಿ, to tear, rend
ಹಾಗೆ, in that way, so
ಹಾಲು 3B*n*, milk
ಹೀಗೆ, in this way, so
ಹೇಗೆ (ಹ್ಯಾಗೆ), in which way? how?

LESSON XVI

ಅಕ್ಕ[1] 1*f*, elder sister
ಅಂಗಡಿ 2*n*, shop
ಅಣ್ಣ 1*m*, elder brother
* ಅನೇಕ, many
ಅಪ್ಪ 1*m*, father
ಅಮ್ಮ[1] 1*f*, mother
ಅರಮನೆ 2*n*, palace
ಇಳಿ, to descend, alight, stay
ಒಡೆಯ[2] 1*m*, lord, possessor
ಕತ್ತಲೆ 2*n*, darkness
ಕತ್ತಿ 2*n*, knife, sword
* ಕಾಂತಿ 2*n*, light, brightness
ಕೂಡಿಸು, to collect, gather together, cause to assemble
* ಜನ 1*n*, people; *plur.* ಜನಗಳು *n*, nations, peoples; *collect.* ಜನರು *mf*, people
* ಜ್ಞಾನಿ 2*m*, wise person
ತಮ್ಮ 1*m*, younger brother
* ತಾತ 1*m*, grandfather
ತಿಂಗಳು 3B *n*, month
ದೊಡ್ಡಪ್ಪ 1*m*, uncle (see App. I)
ನಂಬಿಕೆ 2*n*, faith, belief
ನಾಲ್ಕು, four
* ಪರಲೋಕ 1*n*, upper world, heaven
* ಪಾಠಶಾಲೆ 2*n*, school
ಪೇತ್ರ 1*m*, Peter
ಪ್ರಕಟ, manifest
* ಬಾಲಕ 1*m*, male infant, boy
* ಬಾಲಕಿ 2*f*, female infant, girl
ಬೆಟ್ಟ 1*n*, mountain
ಭಂಗಾರ 1*n*, gold
* ಭೂಲೋಕ 1*n*, lower world, earth
ಮಣ್ಣು 3B *n*, soil, earth, mud[3]
ಯೋಹಾನ 1*m*, John
* ವಾರ 1*n*, week
* ವಿವೇಕ 1*n*, prudence, discrimination
ಸೀಮೆ 2*n*, country, land, England
* ಸುಖ 1*n*, ease, comfort
ಸೋಮಾರಿ 2*m*, lazy person
ಹೋಗಲಾಡಿಸು, to cause to depart

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[1] See notes following the declension of ಸೇವಕನು, Lesson V, and ಸೇವಕಳು, Lesson VI. [2] This word is used as a title of the Maharajas of Mysore, generally written in the form Wodeyar, i.e., *Odeyaru* (hon. pl.). [3] Used of 'mud' for building purposes. This explains the common misuse of the word 'mud' for 'earth' or 'soil' among English-speaking Indians. 'Mud' in the roads is ಕೆಸರು.

LESSON XVII

* ಅಂಗ 1*n*, limb
* ಅಂಗಸಾಧನೆ 2*n*, exercise of limbs, drilling

ಅಪ್ಪಣೆ 2*n*, command, permission

* ಉದ್ಯೋಗಸ್ಥ 1*mf*, professional man, officer

ಉಪಚರಿಸು, to treat with kindness

* ಉಪದೇಶ 1*n*, instruction
* ಔಷಧಶಾಲೆ 2*n*, hospital

ಕರೆಯಿಸು, to cause to call, send for

ಕಲಿಸು, to cause to learn, teach

ಕೀರ್ತನೆ 2*n*, song, chant, psalm

ಕೆಡಿಸು, to spoil, destroy, make bad

ಗೂಡು 3B *n*, nest, dwelling-place

* ಚಿಕಿತ್ಸೆ 2*n*, medical practice, treatment

ತೆರೆ, to open (*tr.* and *intr.*)

* ದೀಕ್ಷಾಸ್ನಾನ 1*n*, baptism (see ದೀಕ್ಷೆ — ಸ್ನಾನ)
* ದೀಕ್ಷೆ 2*n*, initiatory rite

ದೂರು 3B *n*, blame, reproach

ದೇಹ 1*n*, body

ನಾಚಿಕೆ 2*n*, shame, modesty

ನಿಲ್ಲಿಸು, to cause to stand, to set up, to stop (anything that is moving)

ಪಡೆ, to obtain, acquire, gain

* ಪಾಪ 1*n*, sin
* ಪ್ರಪಂಚ 1*n*, universe
* ಪ್ರಯೋಗ 1*n*, usage (in grammar)
* ಬಲ 1*n*, strength

ಬದುಕು, to live

ಬಿಚ್ಚು, to unloose

* ಮಧ್ಯಾಹ್ನ 1*n*, noon

ಮನಸ್ಸು 3B *n*, mind, heart (*metaph.*)

* ಮೂರ್ಖತನ 1*n*, folly, ignorance
* ರೋಗಿ 2*mf*, sick person
* ಲಾಭ 1*n*, gain, profit

ವಿವರಿಸು, to explain, expound

* ವೈದ್ಯ 1*mf*, doctor
* ವ್ಯಾಕರಣ 1*n*, grammar
* ವ್ಯಾಪಾರಿ 2*mf*, merchant, trader

ಸಂಚರಿಸು, to journey

* ಸಂಚಾರ 1*n*, journey
* ಸಮಾಚಾರ 1*n*, news

ಸರಕು 3B *n*, merchandise, goods

* ಸಾಧನೆ 2*n*, exercise

ಸಾರು, to proclaim, publish

ಸಾಲು 3B *n*, line, row

* ಸಾವಕಾಶ 1*n*, leisure, delay
* ಸುವಾರ್ತೆ 2*n*, good news, gospel
* ಸ್ನಾನ 1*n*, bathing, ablution

ಹಾಡು, to sing

ಹೆಸರು 3B *n*, name

ಹೇಳು, to speak, say

LESSON XVIII

ಆಣೆ 2*n*, (1) anna, (2) oath

* ಆಪ್ತ 1*mf*, friend (often joined with ಸ್ನೇಹಿತ as an intensive word)
* ಉತ್ತಮ *adj.*, excellent, highest, best

ಊಟ 1*n*, food, meal

ಒಪ್ಪು, to agree, conform to

ಒಪ್ಪಿಕೊಳ್ಳು, to confess, agree in opinion

ಕಾಲು 3B *n*, foot, leg

ಕೂಲಿ 2*n*, a labourer's daily wage[1]

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[1] The word 'cooly' in English, meaning the labourer, and not his wage, must be translated ಕೂಲಿಯ ಆಳು.

ಕ್ರೈಸ್ತ 1*mf*, Christian
ಗಲಿಲಾಯ 1*n*, Galilee
ಗೊತ್ತು 3B *n*, knowledge
ಗೊತ್ತುಮಾಡು, to appoint
ತರ 1*n*, kind, sort
ತುಂಬು, to become full
ನೇಮಿಸು, to appoint
ಪೆಟ್ಟಿಗೆ 2*n*, box
* ಪ್ರಕಾರ 1*n*, manner, rate
ಬಲೆ 2*n*, net
ಬಿತ್ತು, to sow
ಬೀಸು, to swing, fan, cast (net), grind
ಬೇನೆ 2*n*, pain, disease
* ಭಾಗ 1*n*, part
* ಭಾನುವಾರ 1*n*, Sunday
ಮರಳು 3B *n*, sand
* ಮಾಣಿಕ್ಯ 1*n*, ruby
* ಮೀನು 3B *n*, fish
* ಮುಖ್ಯಸ್ಥ 1*mf*, leader, chief person
ಮೇಜು 3B *n*, table
* ಯಜಮಾನ 1*m*, master of a house, husband
* ಯುದ್ಧ 1*n*, war
ಯೆಹೂದ್ಯ 1*mf*, Jew
* ರತ್ನ 1*n*, jewel
ವಾಸಿ 2*n*, the state of being in better health
* ವೇದ 1*n*, Veda (sacred books)
* ವ್ಯವಸಾಯ 1*n*, cultivation
* ಶನಿವಾರ 1*n*, Saturday
* ಶಾಸ್ತ್ರ 1*n*, scripture
* ಸಂಶಯ 1*n*, doubt
* ಸಂಖ್ಯೆ 2*n*, number
* ಸಂತೋಷ 1*n*, gladness, pleasure
* ಸಮರ್ಥ 1*mf*, able person
* ಸ್ಥಳ (ಸ್ಥಲ) 1*n*, place
ಹಗೆ 2*n*, hatred
ಹಿಂದು 3A, Hindu
ಹೊತ್ತು 3B *n*, day, hour, time
ಈ ಹೊತ್ತು (ಇವತ್ತು), to-day

LESSON XIX

ಅಗಲ 1*n*, breadth
* ಅಂತ್ಯ 1*n*, end
* ಅಲ್ಪ *adj.*, small, insignificant
* ಆಕಾಶ 1*n*, sky, air
ಆಟ 1*n*, game
* ಆಹಾರ 1*n*, food
ಉಡುಪು 3B *n*, clothing
ಎತ್ತರ 1*n*, height
ಒಪ್ಪಿಸು, to offer, hand over, present
* ಕ್ರಯ 1*n*, price
* ಗಮನ 1*n*, attention, consideration
ಘಂಟೆ 2*n*, bell, clock, time, hour[1]
* ಚರಿತ್ರೆ 2*n*, history, story
ಜಾಸ್ತಿ, excessive
* ತಾತ್ಸಾರ 1*n*, disrespect, contempt
ತಿರುಗು, to go round
ತಿರುಗಾಡು, to go to and fro, to wander
ತೊಲೆ 2*n*, (1) a beam of wood (2) a *tola*, the weight of one rupee
ದವಸ 1*n*, corn, grain
* ಧಾರಣೆ 2*n*, rate, price
* ನೀತಿ 2*n*, moral behaviour, righteousness
ನೆನಸು, to think, consider
* ಪರೀಕ್ಷೆ 2*n*, examination
ಪಲ್ಲಾ 1*n*, measure of capacity, 100 seers, palla
ಪೇಟೆ 2*n*, market, town
* ಪ್ರಾಣ 1*n*, life

[1] ನಾಲ್ಕುಘಂಟೆ four o'clock —for 'at . . . o'clock,' use the dative.

ಬಿಡುವು 3B *n*, leisure
ಮೀರು, to overstep, transgress, surpass [1], to elapse, be passed
ರವೆ 2*n*, a grain, particle, dust [2]
* ವಯಸ್ಸು 3B *n*, age
* ವಿಜ್ಞಾಪನೆ 2*n*, petition
* ವಿಶ್ವಾಸ 1*n*, faith, affection
* ವಿಶ್ವಾಸಿ 2*mf*, trustful person
* ಸಮಾಧಾನ 1*n*, peace
* ಸಹೋದರ 1*m*, brother ; *fem*. ಸಹೋದರಿ
ಸುತ್ತು, to surround, enclose, walk round about
ಸೇರು 3B *n*, a measure of capacity or weight, a seer
* ಸ್ಥಾನ 1*n*, place
* ಸ್ಥಿತಿ 2*n*, condition, state
* ಸ್ವಾರ್ಥ 1*n*, one's own advantage, self-interest, selfishness
ಹುಟ್ಟು, to be produced, be born

LESSON XX

* ಆಶೀರ್ವಾದ 1*n*, benediction
* ಕಾರ್ಯ 1*n*, deed, action
* ಕೋಪ 1*n*, anger
ಕೋರು, to wish, desire
ತಪ್ಪು 3B *n*, fault
* ಪತ್ರ 1*n*, deed, document
ಬೀದಿ 2*n*, street
* ಮಹಾ *adj*., great, chief
ಮುಗಿ, to come to an end, finish (*intr*.)
ಮುಗಿಸು, to bring to an end, finish (*trans*.)
ಮೆಚ್ಚು, to approve, be pleased with
* ಯಾಜಕ 1*mf*, priest, sacrificer
* ರೂಪ 1*n*, form, shape, image
* ಲೇಖನಿ 2*n*, pen
* ಶಾಸ್ತ್ರಿ 2*mf*, one versed in the sastras, scribe (N.T.)
ಹುಡುಕು, to seek

LESSON XXI

* ಇತರ *adj*., other ; *pl*. ಇತರರು other [people
ಕಾಣಿಸು, to appear, be seen
ಕೇಡು 3B *n*, harm
ಗದ್ದಲ 1*n*, noise, din
* ಚಿತ್ತ 1*n*, will, mind
ತಪ್ಪಿಸು, to cause to miss, cause to escape ; *reflex*. to escape
ದಿನ್ನೆ 2*n*, hill, rising ground
* ದೂತ 1*m*, servant, messenger
* ದೇವದೂತ 1*n*, messenger of God, angel
* ನಷ್ಟ 1*n*, loss
ನೆರವೇರು, to come to completeness, be accomplished, be fulfilled
ನೆರವೇರಿಸು, to fulfil, accomplish
* ಪವಿತ್ರಾತ್ಮ 1*m*,[3] Holy Spirit
ಪ್ರಯೋಜನ 1*n*, advantage, profit
ಪ್ರೇರೇಪಿಸು, to urge, impel
* ಬುದ್ಧಿ 2*n*, intelligence, sense, wisdom
ಬೆಸ್ತ 1*m*, fisherman
* ಮಹತ್ *adj*., great, wonderful

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[1] ಹೊತ್ತುಮೀರು to overpass the time, *i.e.*, to be late.
[2] ರವೆಷ್ಟು, (as much as a particle), a trifle.
[3] ಆತ್ಮ, soul, is masculine or neuter according to its shade of meaning.

ಮೂಲಕ; by means of, through
* ಮೋಕ್ಷ 1*n*, deliverance, final beatitude
ಮೋಸ 1*n*, deceit, fraud
* ವಾದ 1*n*, word, saying
* ಶಕ್ತಿ 2*n*, strength
* ಶಬ್ದ 1*n*, sound, word
ಸಂಭವಿಸು, to come into being, to happen, befall
ಸ್ನೇಹಿಸು, to be friendly towards, love
ಹಳ್ಳ 1*n*, valley, ditch

LESSON XXII

ಅನುಸರಿಸು, to imitate, follow, conform to
* ಅವಶ್ಯಕ 1*n*, necessity
* ಇಷ್ಟ 1*n*, desire, wish
* ಉತ್ತರ 1*n*, (1) answer, (2) north
ಕಟ್ಟಡ 1*n*, building
ಕಮ್ಮಾರ 1*m*, blacksmith
* ಕಷ್ಟ 1*n*, pain, trouble
ಕಾರಖಾನೆ 2*n*, workshop
ಕುಂಬಾರ 1*m*, potter
* ಕೃಪೆ 2*n*, mercy, grace
ಕೊಂಬು 3B *n*, (1) horn, (2) branch
* ಗುಣ 1*n*, quality, character
ತೇರ್ಗಡೆ 2*n*, success (in examination)
* ಧರ್ಮಶಾಸ್ತ್ರ 1*n*, moral law
* ಪರಿಹಾರ 1*n*, removal, remission
ಪೂರಯಿಸು, to complete
ಬೆಳಕು 3B *n*, light
* ಭಯ 1*n*, fear
* ಭಾಷೆ 2*n*, language
ಮಾದರಿ 2*n*, example, model
ಮೂಡು, to rise (of sun, moon, etc.)
* ಮೂಲ 1*n*, root
ರಕ್ಷಿಸು, to save, protect
ಲೆಕ್ಕ 1*n*, account, number
* ವಿದ್ಯೆ 2*n*, learning, knowledge
* ಸಮುದ್ರ 1*n*, sea
* ಸಾಧ್ಯ 1*n*, thing possible of accomplishment
ಹತ್ತು, to climb, mount, ascend
ಹಾಳು 3B *n*, desolation, destruction

LESSON XXIII

* ಅನುಕೂಲ 1*n*, convenience, facility
ಉಳಿ, to be left, remain, survive
* ಐಶ್ವರ್ಯ 1*n*, wealth
ಕಡಮೆ 2*n*, deficiency, inferiority, the state of being less
ಕಡೆ 2*n*, side, direction, end
ಕಾಸು 3B *n*, a cash, copper coin
† ಕಿವಿಗೊಡು[1] V, to give ear, listen
ಕೋಣ 1*n*, male buffalo
* ಕ್ಷೇಮ 1*n*, health
* ದುಷ್ಟ 1*mf*, wicked person
* ದೂರ 1*n*, distance
ನಿಂದಿಸು, to abuse, speak evil of
* ಪಲ್ಯ 1*n*, plant, vegetable
* ಪುರಾಣ 1*n*, Purana, legend
* ಪ್ರಯಾಣ 1*n*, journey
* ಫಲ 1*n*, fruit
* ಬೋಧನೆ 2*n*, teaching
ವಿಲಾಯತಿ 2*n*, foreign country, England, Europe
* ವಿಷಯ 1*n*, matter, subject, affair
ವೇಳೆ 2*n*, time ; ಒಂದುವೇಳೆ, perhaps

[1] For conjugation, see ಕೊಡು.

* ಸಹಾಯಕ 1*mf*, helper
ಸಾರು, to publish, proclaim
ಸುದ್ದಿ 2*n*, tidings
* ಸ್ವಭಾವ 1*n*, proper disposition, nature
ಹಡಗು 3B *n*, ship

LESSON XXIV

* ಅಂಗಿ 2*n*, coat
* ಅಪೂರ್ಣ *adj.*, incomplete, imperfect
* ಅಮಿತ *adj.*, unlimited
* ಅಲಂಕಾರ 1*n*, ornament
* ಅವಕಾಶ 1*n*, opportunity, occasion
ಆಳ 1*n*, depth
* ಉಪಕಾರಿ 2*mf*, benefactor
ಎಳೆನೀರು 3B *n*, the milk of a cocoanut
* ಕರುಣೆ 2*n*, mercy
ಕಾಯಿ 2*n*, unripe fruit, nut
ಕಾಳು 3B *n*, grain
ಕಿವುಡು 3B *n*, deafness
ಗುರಿ 2*n*, aim, butt, object
ತಗ್ಗು 3B *n*, valley, low-land, declivity
ತೆಂಗು[1] 3B *n*, cocoanut
ತೊಲಗಿಸು, to remove (*trans.*)
ತೊಲಗು, to remove (*intr.*), depart
* ದಾಹ 1*n*, thirst
* ದುಷ್ಟ *adj.*, bad, evil
* ದ್ರೋಹ 1*n*, injury, treachery
* ಧನ್ಯ 1*mf*, happy, blessed person
* ಧಾನ್ಯ 1*n*, grain (*collect.*)
ನಡತೆ 2*n*, behaviour, conduct
* ನೀಚ *adj.*, base, worthless
* ಪಶ್ಚಿಮ 1*n*, west
* ಪಾತ್ರ *adj.*, fitted to receive ; 1*n*, vessel[3]
* ಪೂರ್ವ 1*n*, east, that which is former
ಪ್ರವೇಶಿಸು, to enter
* ಬಲಿ 2*n*, sacrifice, offering
ಭಾವಿ (ಬಾವಿ) 2*n*, well
ರೈತ 1*n*, cultivator, farmer
* ವಿಷ 1*n*, poison
* ವಿಸ್ತಾರ 1*n*, extent
* ಶಾಂತಿ 2*n*, peace, rest, cessation
* ಶುಭ 1*n*, good fortune ; *adj.*, favourable (*neut. only*)
* ಶುದ್ಧ *adj.*, clean, pure
* ಸದ್ಗುಣ 1*n*, good quality
* ಸಮಾನ *adj.*, equal
* ಸಂಪೂರ್ಣ *adj.*, complete, perfect
* ಸಾಧನ 1*n*, means, expedient
ಸಾಸಿವೆ 2*n*, mustard
ಸೀ 2*n*, sweetness
* ಸುಂದರ *adj.*, beautiful
* ಸುಮಂತ್ರ 1*m*, Sumantra (*i.e.*, good councillor)
ಹಾವು 3B *n*, snake
ಹುಚ್ಚ 1*mf*, foolish person, fool
ಹುಚ್ಚು 3B *n*, madness, folly

LESSON XXV

* ಅಧ್ಯಕ್ಷ 1*mf*, president
ಅಮಲ್ದಾರ 1*m*, amildar
* ಆಶ್ಚರ್ಯ 1*n*, surprise
ಎದುರು 3B *n*, front, opposite side
† ಎದುರುಗೊಳ್ಳು[4] V, to meet
ಎದುರುನೋಡು, to expect, look forward to

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[1] Must be used in genitive with ಮರ, ಕಾಯಿ, etc. The word ತೆಂಗು does not signify the nut, but the species of tree, nut, etc. [2] ದುಷ್ಟ (which was included as a *mf* noun of 1st declension in Lesson XXIII) is repeated here as a Sk. adj. which may be used in all genders. [3] Also *ಪಾತ್ರೆ 2*n*. [4] For conjugation, see ಕೊಳ್ಳು.

ಒಡೆ, to be broken
ಕಬ್ಬಿಣ 1*n*, iron
ಕಳೆ 2*n*, weed
ಕಾಡು 3B*n*, untilled land, forest, jungle
* ಕುಟುಂಬ 1*n*, family
ಕೊಳ್ಳಿ 2*n*, spark
ಕೋಲು 3B*n*, stick, staff, pole
* ಕ್ರಮ 1*n*, order, regular course
ಗಾಳಿ 2*n*, wind
* ಗ್ರಾಮಸ್ಥ 1*mf*, villager
ಚಿರತೆ 2*n*, cheeta
ಜಾತ್ರೆ 2*n*, temple-festival
ತೂಗು, to swing
ತೇರು 3B*n*, idol-car
ತೊಟ್ಟಿಲು 3B*n*, cradle
† ನಗು VI, laugh ; *past vb. ptc.* ನಕ್ಕು
ನಂಬು, to believe, trust
* ನಿವಾಸಿ 2*mf*, dweller, inhabitant
* ಪದ್ಧತಿ 2*n*, custom
* ಪೂಜೆ 2*n*, worship
* ಪ್ರಸಾದ 1*n*, favour ; a portion of an offering returned to the worshipper
* ಬಂಧು 3A*mf*, relation, kinsman
ಬೇಲಿ 2*n*, hedge
* ಬಾಂಧವ 1*mf*, relation, kinsman
ಭಕ್ಷಿಸು, to eat
* ಮಧ್ಯ 1*n*, midst
* ಮಾತೃ 3A*f*, mother
ಮಾರ್ಕ 1*m*, Mark
* ಮಿತ್ರ 1*m*, friend
ಮುಚ್ಚು, to close
ಮುರಿ, to break (*trans.* and *intr.*)
* ಮೃಗ 1*n*, wild beast
* ಲಕ್ಷಣ 1*n*, feature, distinctive mark
* ಲೋಹ 1*n*, metal
* ವ್ಯಸನ 1*n*, grief, sorrow
* ಶಿಶು 3A*n*, infant, child
† ಸಿಕ್ಕಿಕೊಳ್ಳು V, to be involved in
ಸುರಿ, to flow, pour (*intr.*)
* ಸುಲಭ *adj.*, easy of attainment
ಸೇತುವೆ 2*n*, bridge
ಸ್ವೀಕರಿಸು, to welcome, receive
ಹಿಂಸಿಸು, to injure, wound, persecute
ಹಿಂಸೆ 2*n*, injury, mischief, slaughter
ಹೆಂಚು 3B*n*, tile

LESSON XXVI

ಅಡ್ಡಿ 2*n*, hindrance
* ಅಭಿವೃದ್ಧಿ 2*n*, advancement, progress
* ಉಪಚಾರ 1*n*, kindly service
* ಉಪನ್ಯಾಸ 1*n*, speech, address
ಎಣಿಸು, to estimate, count
ಒಳಗೆ, less
* ಕುಮಾರ 1*m*, son ; *fem.* ಕುಮಾರ್ತೆ
* ಕ್ಷೌರ 1*n*, shaving
ಖರ್ಚು 3B *n*, expense
ಖರ್ಚುಮಾಡು, to spend
ಗದರಿಸು, to rebuke, scold
ತಗ್ಗಿಸು, to bring down, to humble
ತುಂಡು 3B *n*, fragment
* ದಾನ 1*n*, gift
* ದಿಕ್ಕು 3B *n*, point of compass, direction ; refuge, help
ದಿವಾನ 1*m*, Dewan, chief minister
* ದೌರ್ಭಾಗ್ಯ 1*n*, misfortune, wretchednes
* ಧರ್ಮ 1*n*, right, law, morality, charity
ನೆರೆ, to be present
ನೋವು 3B *n*, ache, pain
* ಪ್ರೋತ್ಸಾಹ 1*n*, encouragement, stimulus
ಬಗ್ಗ 1*m*, *intensive redupl, used with* ಬಡ
ಬಡ *adj.*, poor, thin

ಬೇಸರ 1*n*, weariness, disgust
ಬೊಂಬಾಯಿ 2*n*, Bombay
† ಮರೆ II, to forget
* ಮಹಾತ್ಮ 1*m*, generous, distinguished man
ಮುಟ್ಟು, to touch
† ಮೇಲ್ಪಡು V, to be (become) higher, more, older, etc.
* ರಾಕ್ಷಸ 1*m*, demon
* ರಾಜ 1*m*, king
* ರಾಜಕುಮಾರ 1*m*, prince
* ಲಂಕೆ 1*n*, the ancient name of Ceylon
* ವಿಧ 1*n*, mode, kind
* ಸಂಭಾಷಣೆ 2*n*, conversation
* ಸೈನ್ಯ 1*n*, army
ಹೆಚ್ಚಿಸು, to magnify, enlarge, exalt

LESSON XXVII

* ಅತ್ಯಾಶೆ 2*n*, = ಅತಿ + ಆಶೆ
* ಅಧಿಕಾರ 1*n*, authority
* ಅಭಿಪ್ರಾಯ 1*n*, opinion, meaning
† ಅರಿ II, to know
ಆಜ್ಞಾಪಿಸು, to command
* ಆಜ್ಞೆ 2*n*, law, command
† ಆಯು III *ab*, to choose
* ಆಶೆ 2*n*, desire, wish
* ಕಥೆ 2*n*, story
† ಕಾಯು III *ab*, to wait
† ಕುರಿ II, to have regard to, aim at
ಕುರ್ಚಿ 2*n*, chair
† ಕೊಯು III *a*, to pluck, cut, reap
ಕೋಳಿ 2*n*, fowl
ಗಾದೆ 2*n*, proverb
ಗುಡಿಸಲು 3B *n*, thatched hut
ಜಿನಸು 3 B*n*, article, wares, goods
* ಜ್ಞಾಪಕ 1*n*, memory
ಜ್ಞಾಪಕಮಾಡು to remember
ತಗಲು, to come into contact with, touch, (illness) attack (obj. in dat.)
ತಗ್ಗಿಸು, to make low, to humble
ತೀರ್ಪು 3 B*n*, judgment, decision
ತೋರು, to appear, seem
ದೆವ್ವ 1*n*, demon, evil spirit
* ದ್ವಿಭಾಷಿ 2*mf*, bilinguist. interpreter
* ಪ್ರವಾದಿ 2*mf*, prophet
ಪ್ಲೇಗು (ಪ್ಲೇಗ್) 3 B*n*, plague
† ಬಯು III *a*, to revile, abuse
ಬಿಡಿಸು, to make to leave, dismiss, loose
ಬಿರು 3 B*n*, vehemence, firmness
ಭಾವಿಸು, to think, consider, judge
* ಮರಣ 1*n*, death
* ಮುಖ್ಯ *adj.*, chief
† ಮೊಳೆ II, to sprout
* ವಿಧೇಯ *adj.*, obedient
* ಸತ್ಯ 1*n*, truth
* ಸಂಧಿ 2*n*, junction, euphonic junction of syllables
* ಸಮ *adj.*, even, fair, just
* ಸಾಮ್ಯ 1*n*, parable, illustration
* ಸಾಯಂಕಾಲ 1*n*, evening

LESSON XXVIII

ಅಂಜು, to fear
ಅಟ್ಟು, (1) to pursue, drive, (2) *past vb. ptc. of* ಅಡು
† ಅಡು V, to cook
ಅತ್ತು, *past vb. ptc. of* ಅಳು
* ಅಧಿಕ *adj.*, abundant, very great
* ಅನ್ಯಾಯ 1*n*, injustice
† ಅಳು III*c*, to weep

* ಆಸ್ತಿ 2*n*, property, wealth
ಆಸ್ಪತ್ರೆ 2*n*, hospital
ಇರಿ, to pierce, stab
ಈಟಿ 2*n*, spear, javelin
ಉತ್ತು, *past vb. ptc. of* ಉಳು
† ಉಳು III*c*, to plough
† ಏಳು III*c*, to rise
ಕತ್ತರಿಸು, to cut, cut off
ಕನ್ನಡ 1*n*, Kanarese language
ಕಸ 1*n*, weed, refuse, rubbish
† ಕಾಣು V, to see, appear
ಕಾವಲುಗಾರ 1*m*, guard
† ಕೀಳು III*c*, to pluck up
† ಕೆಡು V, to be spoilt, become bad
† ಕೊಲ್ಲು III*c*, to kill
* ಕ್ರೂರ *adj.*, cruel
† ಗೆಲ್ಲು III*c*, to be victorious
† ತಿನ್ನು III *a*, to eat
ತೀರಿಸು, to finish, discharge (debt)
ದನ 1*n*, cattle, cow, bullock
* ದಂಡನೆ 2*n*, punishment
† ನೆಡು V, to plant, set up
ಪರಸ್ಥಳದವ 1*m*, stranger (one of another place)
* ಬಲಿಷ್ಠ 1*m*, mighty man
† ಬೀಳು III *c*, to fall
† ಮಿಗು VI, to be left, remain over
ಮುಂಗಾರು 3 B*n*, first rain
* ರಾಶಿ 2*n*, heap
* ವ್ಯಥೆ 2*n*, grief
ವ್ಯಥೆಪಡು, to mourn
* ಶಿಖರ 1*n*, summit
ಸತ್ತು, *past vb. ptc. of* ಸಾಯು
* ಸಂದರ್ಭ 1*n*, occasion, opportunity
* ಸರ್ವಜ್ಞ 1*m*, one who knows everything, omniscient
† ಸಾಯು IV, to die
ಸಾಲ 1*n*, debt
ಸಾಲಗಾರ 1*m*, debtor, creditor
† ಸುಡು V, to burn
† ಸೋಲು III*b*, to be defeated, be wearied
* ಸ್ತಂಭ 1*n*, pillar, obelisk
ಹಸನ 1*n*, beauty, good order, tillage
† ಹಾಯು III*ab*, to pass through, pass over
† ಹೊರಡು V, to set out, go away
† ಹೊರು III *c*, to carry, bear

LESSON XXIX

* ಅಧಿಕಾರಿ 1*n*, official, person with authority
* ಅಭ್ಯಾಸ 1*n*, habit, study, practice
ಆಲು, ಆಳು 3B*mf*, person possessed of...
ಇಬ್ಭಾಗ 1*n*, two parts
* ಉದ್ದೇಶ 1*n*, design, purpose
ಎಚ್ಚರಿಕೆ 2*n*, care, watchfulness
ಕದ 1*n*, door, leaf of a door
ಕಾಫಿ 2*n*, coffee
ಕೊತ್ತವಾಲ 1*m*, police officer, officer in charge of travellers' bungalow, 'kotwal'
ಗಿಳಿ 2*n*, parrot
ಚಾಡಿ 2*n*, slander, tale-bearing
ಜಾರು, to slip
ಜೇಬು 3B*n*, pocket
ತಲಪು, to come to hand, be received
ದಡ್ಡ 1*m*, blockhead
* ನಿದ್ರೆ 2*n*, sleep
* ನಿಶ್ಚಯ 1*n*, certainty, truth
ನೋಯಿಸು, to cause pain, hurt
* ನ್ಯಾಯ 1*n*, justice, law
ಪಂಜರ 1*n*, cage
* ಪರಾತ್ಪರ *adj.*, higher than the highest

ಬಚ್ಚಿಡು, to deposit, hide
ಮನ್ನಿಸು, to forgive
ವಶ 1*n*, care, custody
ವಿಧಾನ 1*n*, order, rule, method
* ವ್ಯಾಜ್ಯ 1*n*, dispute
ವ್ಯಾಪಿಸು, to pervade
ಶ್ಲಾಘಿಸು, to praise, flatter
* ಸಂಪಾದನೆ 2*n*, gain
ಸರಕಾರ 1*n*, government
ಸೀಳು, to split
ಹಂಗಿಗ 1*m*, one who is under an obligation
ಹೊರೆ 2*n*, burden, load

LESSON XXX

* ಅಪರಾಧ 1*n*, guilt
* ಅಂತರ್ಯ 1*n*, interior
* ಕರ *adj.*, doing, causing
* ಗಾತ್ರ 1*n*, massiveness, size
* ಚಮತ್ಕಾರ 1*n*, skilfulness
ಚೆಲ್ಲು, to spill, pour out
ತಿರುವಾಂಕೋಡು 3B *n*, Travancore
* ದೇಶೀಯ 1*mf*, inhabitant of a certain country
* ಪಶ್ಚಾತ್ತಾಪ 1*n*, penitence
† ಪುರೋಹಿತ 1*m*, family priest
ಮೆಚ್ಚಿಕೆ 2*n*, approval, pleasure
* ರಕ್ತ 1*n*, blood
ರೂಪಿಸು, to fashion
ಲಕ್ಷಿಸು, to look at, have regard to

LESSON XXXI

ಅಡವಿ 2*n*, wood, forest, jungle
ಅಡಿ 2*n*, foot
* ಅನಾಥ *adj.*, widow, orphaned, helpless
* ಅನ್ನ 1*n*, food, boiled rice
* ಆಧಿಕ್ಯ 1*n*, excess, abundance
* ಆಪದ್,[1] misfortune, calamity
* ಆಯಾಸ 1*n*, effort, fatigue
* ಆಶ್ರಯ 1*n*, abode, refuge, protection
* ಆಹ್ನಿಕ 1*n*, daily prayers
* ಉಪಾಂಗ 1*n*, minor limb, member
ಎಸೆ, to throw
† ಕಂಗೆಡು[2] V, to be blinded, be bewildered
ಕಟ್ಟು 3B *n*, bandage, tie, fastening
* ಕಲಹ 1*n*, strife, fighting
* ಕೃತಜ್ಞತೆ 2*n*, gratitude
ಕೊಲೆ 2*n*, killing, murder
ಕೊಳ 1*n*, pond
ಗಂಟು 3B *n*, knot, parcel
ಗುಡುಗು 3B *n*, thunder
ಚಿಟ್ಟನೆ, with a scream
ಜಡಿ 2*n*, continuous drizzle
ತಂಗು, to stop, lodge
* ತಟ್ಟನೆ, quickly, immediately
ತಾವರೆ 2*n*, lotus
ತೋಪು 3B*n*, grove, wood
ದಾರಿಗ 1*mf*, traveller
ದಿನಸಿ 2*n*, grain
* ದುರವಸ್ಥೆ 2*n*, evil plight
* ದೃಷ್ಟಾಂತ 1*n*, illustration
* ಧನ 1*n*, wealth, money, cattle

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[1] Except in composition, the *tadbhava* form ಆಪತ್ತು 2B*n* is used.

[2] *i.e.* ಕಣ್ಣು + ಕೆಡು.

* ಧ್ವನಿ 2*n*, sound, voice
ನಡುಗು, to shiver
* ನಮಸ್ಕಾರ 1*n*, salutation, adoration
* ನರ 1*mf*, man
ನೆನೆ, to become wet
† ನೋ IV, to be in pain
ಪಡಸಾಲೆ 2*n*, verandah
ಪರಚು, to scratch
* ಪರ್ವತ 1*n*, mountain
* ಪಾನ 1*n*, drink, beverage
* ಪ್ರಾಂತ್ಯ 1*n*, district, region
* ಬಹುಮಾನ 1*n*, reward, prize
ಬಾಯಾರಿಕೆ 2*n*, thirst
* ಬುತ್ತಿ 2*n*, travelling provisions
ಬೆಜ್ಜರ 1*n*, fear
ಬೆದರು, to be afraid
ಮಾರಾಟ 1*n*, selling, sale
ಮಿಂಚು 3 B*n*, lightning
* ಮೌನ 1*n*, silence
* ರಕ್ಷಕ 1*mf*, saviour, protector
* ರೌದ್ರ 1*n*, wrath, indignation
* ವಿಂಧ್ಯ 1*n*, the Vindhya mountains
ವಿಶ್ರಮಿಸು, to rest
† ಶಡೆ II, to be numbed
* ಶೈತ್ಯ 1*n*, cold
ಸ್ತುತಿಸು, to praise
* ಸ್ತೋತ್ರ 1*n*, praise
ಹಸಿವು 3 B*n*, hunger
ಹಿಂಸಕ 1*mf*, assailant, one who injures

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